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REMARKS
ON TWO
CHARGES,
DELIVER'D

By Dr. SMALLBROKE, late Bishop of
Litchfield and *Coventry*, to the Clergy
of his Diocese :

WHEREIN

The DANGER of the CHURCH, from the Pro-
gress of Liberty, and its INDEPENDENCE
upon Civil Government, are consider'd.

In a LETTER to his LORDSHIP.

By J. OWEN,

Author of *Jacobite and Nonjuring Principles, freely examin'd.*

THE SECOND EDITION.

Illi qui modo præsunt in Ecclesiis, plurimum sunt Fures &
Latrones, plus Exactores quam Pastores, plus Spoliatores
quam Tutores, plus Mactatores quam Custodes, plus
Perversores quam Doctores, plus Seducatores quam Duc-
tores : illi sunt Nuntii Antichristi, Subversores Ovium
Christi. ALBERT in *Johan.*

Rara Temorum Felicitas, ubi sentire quæ velis, & quæ
sentias dicere licet. TACIT.

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REMARKS ON TWO CHARGES, &c.

My LORD,

HAVING lately met with, where I least expected any thing of such a Nature, some *Fragments of two Charges*, delivered by your Lordship to the Clergy of your Diocese, my Curiosity led me to enquire after and peruse the Performances throughout. Your Lordship's known Skill and Zeal in all the Branches of *Church-Heraklry and Power*; your profound Erudition, and exact Knowledge of all the Fables of the *Ancients* concerning *Hobgoblins and Fairies*; of their Whims, allegorical Reveries, and caballistical Dreams and Visions, join'd with a *warm and sincere*, I can't say *disinterested*, Concern for the Establishment of Tythes and Orthodoxy, very much raised my Attention. Upon the Perusal it appears that Liberty would be in as imminent Danger from your *Lordship's* Model of Christianity, as you apprehend the Church to be from the Progress of Liberty, and the Downfall of Usurpation, Tyranny, Superstition, and spiritual Bondage. Without any servile Fear therefore, (tho' were I to pay such a slavish Respect to any, I know none that would be *more deserving* of it than your *Lordship*;) I shall examine some of the most material Particulars contained in these Charges to your Clergy. Had either of them fallen sooner into my Hands, it might have engaged earlier Animadversions.

Probably it will be urged, 'tis *Infidelity* or worse, to expostulate on any Points of this Nature with a Bishop of the Church. 'Tis allowed an awful Deference is due to your Lordship, and those of your Lordship's Character, whose peculiar Province is, to be *in the right*, and whose Business is, *never to be mistaken*. These are Blessings of an uncommon Size, when held without the *absurd Claims* of Infallibility. But still as *Christians* 'tis our *Right*, as *Protestants* 'tis our *Privilege*, and as *Englishmen* 'tis our *Glory*, that we dare judge for ourselves in Matters of Faith and Religion. When we consider ourselves under these several Relations, there can be no Virtue in blind-folding our Understandings. Passive Obedience is equally odious in *Church* and *State*, whether it be to the Will of an *arbitrary Prince*, or the Dictates of a *tyrannical Clergy*. I need offer no farther Apology for the honest Freedom I shall use in the following Address to your Lordship.

In the Introduction to your first Charge, 'tis observed, " that * the good Providence of God removed you from " your former Diocese to your native Country." I shall not take upon me to enquire whether it was a good Providence to your Lordship, or to the Clergy of that Diocese you were removed from, or to both together. But, my Lord, you must allow me to be a little ludicrous upon proper Occasions. It puts me in Mind of a Country Clergyman, who, upon leaving the Flock committed to his Charge, observed, in your Lordship's Dialect, that the *good Providence* of God had removed him.—A poor Parish-Boy took Occasion to ask the *Reverend Ambassador*, if Providence had called him to a *lesser Benefice*, or a more *advantageous* Situation. To the *Latter*

be sure, replies the Man of God ; so I concluded, says he, or Providence might have *called* ever so *loud* and *long* before you would have condescended to have given it an *Answer*. The Lad you'll admit must be one of *Woolston's* Disciples, and was sliding towards Infidelity apace. What will become of *priestly Prerogative*, if Men are suffered to make such saucy and wicked Reflections ? But the Application I leave to your *Lordship* and the intelligent Reader.

In the next Page * you go on thus ; “ I shall now
 “ proceed to another Subject that is too *seasonable* in our
 “ present Circumstances to be past over in Silence ; I
 “ mean, upon due Consideration of the State of our
 “ national Church. I shall now shew how we may most
 “ effectually, in our several Stations, contribute to its
 “ Support, and be best qualified for the Defence of it,
 “ against the open Attacks, and dark Designs of its Ad-
 “ versaries, of whatever Denomination.”

What ! the Church in *Danger*, my Lord ? The Perfection of Beauty, and the Joy of the whole Body of the *Clergy*, in *Danger* of falling ? If so, 'tis reasonable that the Solemnities of the Pulpit should propagate the Alarm, give Authority to our Fears, and that in our several Stations we should exert our joint Endeavours to remove them. But whence, my Lord, arise these *chimerical* Representations ? Have we not a *Prince* on the Throne, whose good Inclinations, as well as *royal Word*, engage him to *preserve inviolably* the Liberties of all his Subjects ? Are we not happy under his auspicious Government in the *free Possession* of many valuable Blessings ? Have we not Persons of great Worth and Integrity, that
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fit at the Helm ; and if there are any there of a *different Character*, yet they have been always true to *their Principles and the Times*, and as tenacious of the Rights of the Church, as your *Lordship* ? Have not all the visionary Schemes of a *Rival Pretender* to the Crown been long since baffled, and his Hopes blasted for ever ? Are our national Concerns in this happy Situation, and yet the national Church groaning under the bitterest Extremity and Distresses ? — You would not have it believed that when our Rights and Properties are most *secure*, when the wisest Laws are enacted, and those Laws executed without *Partiality or Corruption* ; when *Reason* triumphs over *Craft* and *Superstition*, your Lordship would not have it believed, that under such Circumstances the Church is under the greatest Danger ? Can the Church never be safe, unless the *Laws, Learning, and Liberties* of the Nation are brought into Wreck and Ruin ? These ill-tim'd, or, in your Lordship's Phrase, *seasonable Alarms*, may fill the Minds of the Clergy with Sedition, and their Mouths with Rage and Clamour ; but can they ever contribute to recommend Virtue, to establish rational Piety and Religion ?

'Tis observable that the Cry of the Danger of the Church, has always been made use of more or less in *exact Proportion* to the *Progress* of common Sense, and the *Declension* of a Spirit of Bigotry and Bondage. But, my Lord, such Reports come with an ill Grace from the *Friends* of the Church, how entertaining soever they may prove to its *Enemies*. The Church of *Christ* encountered the severest Difficulties, and the warmest Opposition. It had not only the *Magistracy*, but the *Mob* and the *Priesthood* ; the *High-Church Dignitaries* of the *Jewish* Constitution,

Constitution, join'd in a Conspiracy against it; yet the spiritual Weapons of Truth, Honesty, and Disinterestedness overpower'd them all. And as to future Ages, we are expressly foretold the Gates of Hell shall never prevail against it. What means this, my Lord! Are the Interests of the Church of *Christ*, and the Church of *England* not only *distinct*, but *opposite* in their very Nature? One *always safe*, t'other *always in Danger*? One, proof against the Raillery of Infidels, and Rage of Hell; t'other trembling at the Efforts of a few *hot-headed Enthusiasts* and *Dissenters*? Then surely, according to your Lordship's Scheme, they cannot be very near a-kim. However, I would be understood to speak with due Reverence to the *Cassock*. — Let them be one and the same, notwithstanding all this, and what the Priests have join'd, let no Man put asunder.

About the Time your Lordship's first Charge was delivered to your present Diocesan Clergy, among others who attacked Christianity with little Sincerity, and less Success, Mr. *Woolston* an *Apostate Clergyman*, was one of the most considerable, * whose Name I presume is not forgotten by your Lordship. Probably his Discourses are the *poisonous Libels* you refer to, † “against the In-
“ section of which, proper Preservatives were used.” But what Preservatives did your Lordship judge proper on that Occasion? Were you conscious of any *Weakness* or *Insufficiency* in your *elaborate* and *bulky* Defence of Christianity, that you fled for Refuge to the secular Arm, and called to your Assistance the *salutary Aids* of

* See *Woolston's Answer to the Bishop of St. David's, dedicated to the Queen.*

† See Charge 1. p 4.

a Fine and a Dungeon? I have been informed, that *judicious* Writer declared upon his Trial, that our late *Worthy Metropolitan* expressed himself thus, with relation to that unchristian Prosecution; for should I call it Persecution the World would never believe that *Bishops* had any hand in the matter: "Mr. *Woolston*, I am sorry " for your Sufferings, but had you wrote ten times as much " against *Christianity*, without attacking *clerical Authority* " and *Power*, you had been *safe* and *unmolested* still."— However that be, permit me to observe, my Lord, and with an *honest* Concern for the Honour of Christianity I speak it, this very Conduct gave a *greater Reputation* to Mr. *Woolston's Ribaldry* and *Distraction*, than it could otherwise have obtain'd; and even a greater than your *Lordship's* writing against him. 'Tis natural to shew Compassion for those who suffer for any *Peculiarity* in their Notions, to be prejudiced in favour of their Cause, and to express a *generous Indignation* at the Authors and Abettors of their Sufferings. Was Mr. *Woolston* delivered over to the Jailor, to be buffeted for the Salvation of his Soul, or the Suppression of his Libels? A Dungeon could never enlighten his Understanding; and *Infidelity* rejoiced in such a *favourable* Opportunity of spreading abroad the *inglorious Fame* of his Imprisonment and Writings; not to mention, that as Truth *stands* not in need, so it *scorns* such *wicked Arts* to support its Authority.

As I have no Concern with the *History* of the *Puritans*, I shall take no farther notice of your Remarks on that Head, than what necessarily comports with my Design to expose the *Wickedness* and *Folly* of claiming a Jurisdiction over Conscience; and invading the *Monarchy*,
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the *universal Monarchy* of Earth, as well as Heaven. 'Tis observed, that * the long-ago *confuted* Pretensions of the old *Puritans*, are brought afresh on the Stage. Were not their Pretensions founded upon the same Principle with the Reformation itself, the *Right of private Judgment*, and acting according to it in matters of Religion? Will your *Lordship* deny this? Who then *confuted* their Pretensions? No Friends to the *Reformation*, to the *Church of England*, would attempt it; and did they, (I hope your *Lordship* will agree with me in this,) such Attempts would have been vain and fruitless. True, they had many *wild antic Extravagances* among them; and a *gloomy Illiotsim* that usurped the name of Virtue, which still prevails amongst many of their Successors and Disciples.—They worshiped *God* as if the *Devil* was in them; but still the distinguishing Principle they separated upon, was a generous Zeal for, and a noble Attachment to, the *Liberties* of their Country. But I forbear to make Way for the Danger of the Church.—† “ The viru-
 “ lent Reflections on the two renowned Archbishops
 “ *Parker* and *Whitgift*, the late Attempt on the *legal*
 “ *Maintenance* of the *Clergy* by *Tithes*; those latter ones
 “ on the Discipline of the *established Church*, and the
 “ legal Jurisdiction of the *Governors* of it, in concurrence
 “ with the Growth of Infidelity, Prophaneness, and Im-
 “ morality——The *Numbers* of those that are *Unbeliev-*
 “ *ers*, or are for no *Establishment* of Christianity at all;
 “ or are *disaffected* to the *present Establishment* of it a-
 “ mongst us; from these Views we can't but have some
 “ *melancholly* Thoughts concerning the final Issue and

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“ Result

* Charge 1. p. 5.

† P. 5. Charge 1.

“ Result of Things.” My Lord, cheer up your Spirits, *melancholly Thoughts* often issue in a *fixed settled Delirium*. Witness the *Craftsman of Ephesus*. Their Zeal for their Goddess, and her silver Shrine, soon improved itself into a *venerable Frenzy*, and a *consecrated Riot* ; so that they knew not wherefore they came together. The Men were *mad*, but still they were *profoundly orthodox*, my Lord.—’Twas not the *Goddess* that they worshipped, but the very Object of Priestly Adoration throughout all successive Ages,—her *Silver Shrines* ! But the Particulars referred to, deserve a closer Examination. Can a faithful History of the Character of one or two *renowned Ecclesiastics* be a Reproach upon their Order ? If so, what the *Pope* observed as to *Priests of all Religions*, may be justly applicable to *Priests of all Ages*, that they are the same ; inspired with the *same Lust* of Dominion and Power, the *same Thirst* for Blood, the *same Zeal* for Knavery and Persecution.—But whatever your Lordship may think, I can’t fall in with so *wild* an Opinion. As Truth can never suffer by exploding *dark unscriptural Systems*, or as *Physic* can never be brought into Disgrace by a just Contempt of *Quacks and Empirics* ; so neither can the Church be ever hurt by an honest Representation of Characters or Facts that tend neither to its Security or Honour. “ The late Attempt on the legal Maintenance of the Clergy by Tithes,” likewise awakens your Lordship’s Resentment. Supposing, my Lord, there had been any Regulation of Tithes, would this have brought the Church into Danger ? Would there be no *Priests*, no *Bishops*, were there no *Tithes* no *Establishments* ? Is all the *Devotion* of the Clergy bound up in these, my Lord ? It seems, ’tis the same as to *Ecclesiastical*

*astical and military Squadrons, and that the Protrugs of the Church as well as of Armies, depends upon good Pay and Provision ; and those who are enlisted into the Service of both alike, may fight for Hire, but will desert their respective Posts, if there be no other Reward than the Prospect of being serviceable to their Country. But if the Church be in any Danger, there are some more probable Reasons to be assigned for it, than those which are pointed at by your Lordship. Is there no Danger from Bigotry and Superstition ; from Church-Pride and Tyranny ; from the illegal and arbitrary Pretensions of insolent Ecclesiastics * ? Is there no Danger of its being brought into Reproach from Bishops that never preach, from Divines that never study, unless it be how to aggrandize themselves, and oppress the Laity, by their high exorbitant Claims as to Ecclesiastical Fees and Revenues ? Is there no Danger from the rigid uncharitable Imposition of forged Creeds and Formuralies upon the Christian People ? Is there no Danger from the Clergy's swearing to, or at least subscribing Doctrines, as true, which they believe to be false and unscriptural, and being guilty of solemn Perjury, in the Name of the Lord ? Is the Church in no Danger from that little awkwardStiffness and Pedantry of Behaviour, from that Fury which wears the Mask of Zeal ; from that Disaffection to the Protestant Family on the Throne, which, (your Lordship can't be ignorant of it) reigns among a considerable Part of the inferior Clergy ? Is there no Danger when the Church has a greater Share*

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* *Of what avail the Abolition of Paganism, if we still retain the worst Part of it, and have an Army of Christian Priests, that delight in Bloodshed and Confusion ?*
Cb. 1. p. 26.

in our *Merriments* than in our *Prayers*; when our Zeal for it grows *warm* in our Cups, but *flagrates* in our Devotions? — These are such Reasons for the *Danger* of the Church, as well deserved your Notice; and which, my Lord, as a *Christian Bishop* at least, you had done well to consider. — But I ask Pardon, your Lordship's Fears may arise from *another* Quarter.

If we take a view of the Reign of *King Charles* the Second, we shall find that *Infidelity* and *Prophaneness* were never so rampant in the Land as then, from the *Reformation*, down to the present Times. Upon the *Restoration*, the Flood-gates of *Hell* and *Rome* seemed to be let open upon us. And yet in that *blessed Æra* the Church was prosperous and flourishing; the *Priests* pampered with *Luxury*, and no Complaints known of *Danger*. But when *Liberty* and *King William* ascended the *British* Throne, its Complaints were renewed, and excepting a short Interval in the following Reign, have been continued ever since.

Your *Lordship* complains of the Growth of *Infidelity*; nor, according to the modern use of the Phrase, are your Lordship's Complaints needless! We have Multitudes in this Nation, and may the Number *daily increase*! that don't always *believe*, neither *worship* the Clergy. It has indeed been the Complaint of every Age, the former Times were better than these. The Cry is as *stale* as 'tis *common*. But do *Infidelity*, *Immorality*, and *Prophaneness* grow? What can be the reason of this? Are the *Clergy*, who ought to be the *Advocates* of Christianity, and *Guardians* of our Liberties, grown more ignorant than in former Times? Or are they grown more *profligate* and *wicked*? Do their *Lives* make *Atheists*, or their

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Doctrines Slaves? Whatever *Infidels* may pretend, your *Lordship* will not suggest this? In the Body politic, *wicked Governors* and a *corrupt Administration* propagate Corruption among all inferior Ranks of Subjects: And is it not the same as to Religion? — Are the Times *bad*? — 'Tis your *Lordship's*, and the *Clergy's* Business to make them better. 'Tis in your power to reform the World, to bring *Virtue* into *Fashion*; and 'tis with an *ill grate* Men complain of Evils that are of their own begetting? Is it Matter of Fact that the Number of Unbelievers daily increases? What Account is then to be given of the *Vigilance* and *Conduct* of a *pompous spiritual Soldier*, retain'd for the Service of the Church and Truth? Are they not blessed with national Honours and Preferments? Is not the World prejudiced on their Side? Have they not the Advantage of a good Cause, and yet after all, an *unequal Match* for a *few naked* Unbelievers? Surely, my Lord, they ill deserve to be kept in constant Pay, who are either too lazy to fight, or too unskillful to conquer, when the Opposition is so weak and trifling. Superstition has been generally the Parent of Infidelity; and the long-ago exploded Absurdities and Traditions of Divine Right, uninterrupted Succession, &c. which have been vamped up afresh, and retailed abroad by some of our modern Hierarchical Champions be-speaks them better qualify'd to increase the Doubts, and confirm the Prejudices of Unbelievers, than to satisfy and remove them. When the Nostrums of a Party are dressed up as the Essentials of Christian Worship, no wonder if Persons of volatile Dispositions should confound Truth and Error, and reject Christianity itself as an Imposture.

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But are our * restless Adversaries abroad waiting for the Advantages they reap from the Prospect of Confusion at home? Still 'tis your Lordship's and the Clergy's Business to disappoint their Hopes. Have we Confusions at Home? Remove the *Cause*, the *Effect* will cease of course. Who more likely to propagate Confusion, than they who raise a *tumultuous* Alarm of the *Danger of the Church*? who would establish a Prelatical Jurisdiction on a *Level with the civil Constitution itself*, and consequently represent the Church, as invested with a Power to destroy, as well as save; to excommunicate Princes, as well as pardon and absolve them? Instead of this, exert your Influence, my Lord, to heal Strife, and unite Protestants: Put an end to the uncharitable Differences among them; recommend Principles of Love and Benevolence, not to a *distinguishing Set* or Party, but to the whole Race of Mankind; cultivate a Spirit of Meekness and Charity towards Christians of different Sentiments and Denominations; resign all authoritative Claims over Conscience, and let the Clergy cease from invading the Rights of their Fellow-Creatures, and the sole Prerogative of the Deity; give up the rigid Imposition of things confessedly indifferent in their own Nature, and make the Gates of the Church as wide as the Gates of Heaven.

In Page 8, your Lordship observes, that "we live in an incredulous Age, that much indulges Scepticism, and disputes the Grounds of Faith that have been all along received." Asserting the Right of *private Judgment*, and denying the *Infallibility* of the Church, may perhaps be represented as *Incredulity* by your Lordship.

* Charge 1. P. 6.

ship. But waving that, let an honest Reverence be paid to Notions that have been received; yet I hope your Lordship's Faith is not settled merely upon Tradition.—Let that be the boasted unenvied Claim of a *corrupt Hierarchy* and *Priestcraft*; but all good Protestants will build their Faith upon a nobler Foundation. *Scepticism* can never prove as injurious to Christianity, (what it may to the Church you are best able to determine,) as *Credulity* and an *implicit Obedience*. Enquiring into the Grounds of Faith can't weaken, but confirm and establish its Authority.—I agree that we ought to be always ready, and I add able, to give an Answer to every one that asks a Reason of the Hope that is in us. “We ought to be prepared to evince the Grounds and Necessity of reforming the Church of *England*, from the Idolatries, Superstitions, and Usurpations of the *Romish* Communion.” But ought we not, my Lord, in this to be consistent with ourselves? Or of what Avail to deliver an elaborate *Charge against Popery*, and at the same Time be for establishing a *Protestant Popery* at home? To dethrone his *Holiness*, and set up in his Room an *Infallibility* of your own at *Litchfield* or *Lambeth*; to defend our *Church* upon the Authority of those very Principles you explode as to the *Romish Church* and Communion? — Put the Case, out of Respect to your Lordship. I'll not urge it as Fact, that when you had condemned Bowings and Prostrations to Saints, Incense before, and Salutations to, their Images, * the grave Pastoral Charge being concluded, you (very consistently, my Lord) tack'd about, and made a *right Reverend* Bow to the Altar. It will perhaps be said, 'tis out of *Gratitude*,
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an Acknowledgment of Favours, and a *Tribute* paid for the Gold received from the Altar. But still would not your Lordship's Conduct in such a Case destroy all the Force of your Reasonings? Spectators will conclude that your harangue for *Pay* but act upon *Principle*. — I remember what I once heard from your Lordship, “ *Speculative Notions* are lost upon the Generality of Mankind, but “ *Example* has its *Influence* on the meanest Capacity.”

The next Particular that deserves Notice, is your Observation *, “ that we ought to have just Apprehensions “ of the Judgments of God upon us, in removing our “ Candlestick, for our most shameful Abuses of the Light “ of the Gospel, and our preferring the Return of Heathenism both in Principle and Practice to a Divine “ Revelation.” I would hope your Lordship doth not mean this of the Clergy, to whom your Charge is particularly directed. If this Representation be Matter of Fact, I am sorry for it, my Lord: With all Reverence to your sacred Character, I would willingly believe that in this *one Instance 'tis possible* for you to be mistaken. But if you will insist upon it, I must submit to your Lordship's superior Judgment. However, if so, I find according to your Concession, that the Priesthood are not so zealous in guarding against the Return of Heathenism, as against the loss of spiritual Tithes and Jurisdiction.

'Tis obvious, that the Cry of Judgments, by an unreasonable Application, have lost much of their Force and Terror, and have been generally wrested to serve alike on both Sides of a Question. *Zuinglius*, a famous Reformer, being burnt for Heresy, 'twas reported his

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* Charge 1. P. 9.

Heart was found entire and unconsumed from the Ashes. The Papists urged that it denoted the Hardness and Obduracy of his Heart; the Protestants, with *equal Propriety*, that is none at all, represented it as a Sign of its Firmness and Integrity.—In Days of Yore it was believed, that the Entrails of Beasts prophesied; and Birds chattered Futurity; and is it not equally miraculous, that Judgments should arise out of the Dust, and that Dreams or Broomsticks should prognosticate the Displeasure of Heaven? But, my Lord, if Judgments must take Place; of *all Judgments*, 'tis the *greatest* to be deluded by such *idle* and *superstitious* Notions, to indulge such *wild* and *visionary* Fears.

What next offers to View, is your Lordship's high Encomiums on the *establish'd Episcopal Church*, where you observe that it *stands * on a Level with the civil Constitution itself*. Only on a Level, my Lord? A kind and gracious Concession! The *Church* and King, as your *Lordship well knows*, has been the *Toast of Orthodoxy* for some Ages. The *Mitre* bore the Preheminence, and the *Crown* truckled to its Dictates. But *Tempora mutantur & nos mutamur in illis*.

It is well known how King *Henry the Second* was excommunicated by the Pope, for affronting a mean-born, saucy, seditious, and ungrateful Priest; who, by his Prince's Favour, had been promoted to the highest Dignities in the Kingdom. Nor did the Vengeance of the Church cease with the Rebel's Death. The Priest-ridden Monarch was obliged to atone for his former want of Docility and Submission to the holy See. Before he could procure an Absolution, he was sentenced to walk

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barefoot to the infamous Rebel, *Tho. a Becket's Tomb*,
 and there was whip'd and scourg'd by a *Gang of Monks and Villains*, of the Order of *St. Augustine*. And in latter Days we have not wanted Instances of Ecclesiasticks that have pretended to a kind of Sovereignty over Princes. The holy Martyr *Laud* ordered that the *Queen of Bohemia*, our present Sovereign's royal Great Grandmother, and her royal Issue, should have their Names expunged out of the Prayers of the Church, which was accordingly done. Yet when the Church thus triumphed over the civil Constitution, that compleat Churchman, *Echard*, assures us, that all this time *England* had a mighty shew of Glory and Felicity ! Tho' there were such open undisguised Attacks upon the Protestant Religion, yet the Church was then so far from Danger, that the same *Reverend Historian* adds it was shining in Grandeur ! But alas ! these happy Days are over ! According to your Lordship's Scheme, it can never go well with the Church, unless its Friends are not only allowed to reign over Conscience, but like *true Sons of the Mother of Harlots*, to * reign over the Kings of the Earth. However, this Point deserves a closer Attention. Whence is it, that the Church is on a Level with the civil Constitution itself ? Doth it not derive all its Authority from thence ? Is it not the *Great Seal of England* that makes Bishops ? Are the Clergy Subjects, or are they Kings ? Perhaps it will be said, neither ; they are *Gods*, tho' they not only *die*, but *live too*, like other Men. Are they all bound by their *Oaths*, I'll not press their Inclinations into the Service, to be governed by the Laws ? to be governed by them as Subjects ? — But if they are on a level with the

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civil Constitution itself, should any Competition arise, are we bound to obey the Prince and the Laws, or the Church and Clergy? Or has the Convocation any Right to meet and assemble without the Royal Licence and Authority? Surely it has, if it be on a *Level with the civil Constitution itself*. Why then will you, my Lord, and the Dignitaries of the Church, submit in so plain a Case to any bold and arbitrary Encroachments on your Rights, as to suffer yourselves to be prorogued by a *Pretence to Royal Authority*, where there is no just Authority at all? But your Lordship may be able to assign wise Reasons for it. However, on all *proper Occasions*, the Priesthood are to “ * vindicate those spiritual Powers deriv’d from their “ great Master.” Who he is, your Lordship has not thought proper to mention; but I hope, my Lord, you mean neither the *Pope*, nor his elder Brother, the Devil. They are to “ vindicate those Powers so derived, by “ shewing that they are † in their own Nature *distinct* “ *from, and independent of, all secular Authority.*” But how is this to be done? — By Mobbing, Treason and Rebellion? Tho’ the fervent Prayers of a righteous Man avail much, yet ’tis to be hoped that neither the fervent Prayers nor Exhortations, even of a Bishop, will ever avail to put in execution any seditious Schemes to render the Church independent of the State, and investing the Priesthood with Authority to depose Emperors and Princes. — But my Lord, however, Men of ‡ *distinguishing Characters* buoy themselves up with a Notion of Independence upon civil Government, in *point of Prudence* they should take heed that they do not provoke to Jealousy,

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* Charge 2. p. 35. † Ibid. ‡ Charge 2. p. 54.

lously, that royal Clemency which *connives* at such arrogating Claims and Usurpations. Perhaps it will be said, these are visionary Fears, — for none are blessed with the perusal of the Writings that propagate such Notions, but a few Diocesan Clergy; and that some modern *Episcopal Charges*, the very reverse of their *Authors*, — never reside at Court, but in the Country. However, my Lord, while such fanatical Principles are publicly espoused and defended, you must expect to be called upon to give some consistent Account of your Conduct. When your Lordship had the *Holy Ghost* conferred upon you in Ordination, did you not then solemnly subscribe the 37th Article of the Church, which runs thus. — “ The
 “ Queen’s Majesty has the chief Power in this Realm
 “ of *England*, and other her Dominions, unto whom the
 “ chief Government of all Estates of this Realm, whether
 “ they be ecclesiastical or civil, in all Causes doth apper-
 “ tain; and is not, nor ought to be subject to any foreign
 “ Jurisdiction.” Have you not solemnly subscribed this Article, my Lord? — But perhaps you subscribed it as an Article of *Peace*, and not of *Faith*. — Further, is it not expressly ordained by the Canons of our Church, —
 “ That whosoever shall hereafter affirm, that the King’s
 “ Majesty has not the same Authority in Causes eccle-
 “ siastical, that the godly Kings had among the *Jews*
 “ and Christian Emperors in the Primitive Church, or
 “ *impeach any part of his regal Supremacy*, in the said
 “ Causes restored to the Crown, and by the Laws of
 “ this Realm therein established; let him be *excommu-
 “ nicate ipso facto*, and not restored but by the Arch-
 “ bishop, and after his Repentance, and public Revoca-
 “ tion of those his wicked Errors.” And are not all
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who are consecrated for the Service of the Altar, enjoin'd
 by Canon 36, to subscribe, " That the King's Majesty,
 " under God, is the only supreme Governor of this
 " Realm, and of all other his Highness's Dominions and
 " Countries, as well in all *Spiritual or Ecclesiastical*
 " *Things or Causes*, as Temporal; and that no foreign
 " Prince, Person, *Prelate*, State or Potentate, hath, or
 " ought to have any Jurisdiction, Power, Superiority,
 " Preheminence or Authority, Ecclesiastical or Spiritual,
 " within his Majesty's said Realms, Dominions, and
 " Countries." And according to the 25 H. 8. c. 19,
 " the Clergy of the Realm of *England* have not only
 " acknowledged, *according to the Truth*, that the Con-
 " vocations of the same Clergy is, always hath been,
 " and ought to be assembled only by the King's Writ;
 " but also submitting themselves to the King's Majesty,
 " have promised, in *verbo Sacerdotis*, that they will ne-
 " ver from henceforth presume to attempt, alledge,
 " claim, or put in Ureⁿenact, promulge, or execute any
 " new Canons, Constitutions, Ordinances, Provincial, or
 " others; or by whatsoever Name they shall be called
 " in Convocation, unless the King's most Royal Assent
 " and Licence to them may be had, to make, promulge,
 " and execute the same; and that his Majesty do give
 " his Royal Assent and Authority in that Behalf. And
 " whereas, divers Constitutions, Ordinances, and Canons,
 " Provincial or Synodal, which heretofore have been
 " enacted; and be thought not only to be much preju-
 " dicial to the King's prerogative royal, and repugnant
 " to the Laws and Statutes of this Realm; but also over-
 " much onerous to his Highness, and his Subjects, &c." And accordingly enacts; " Be it therefore enacted, by
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" the Authority of this present Parliament, according to
 " the said Submission and Petition of the said Clergy,
 " that they, nor either of them henceforth, shall *presume*
 " to attempt, alledge, claim, or put in Ure, any Consti-
 " tutions, or Ordinances Provincial or Synodal, or any
 " other Canons, nor shall enact, promulge, or execute
 " any such Canons, Constitutions, or Ordinances Provin-
 " cial, by whatsoever Name or Names they may be call-
 " ed in their Convocations in Time coming, which al-
 " ways shall be assembled by Authority of the King's
 " Writ, &c." And will your Lordship, in Defiance
 of Acts of Parliament, in Contempt of the Canons of the
 Church, and in direct Opposition to those Articles you
 have subscribed, maintain that the Church is independent
 of the Imperial Crown of these Realms ?

Your Lordship's Account of the Opposition to the
 Episcopal Church, is, " That * Men's Prejudices are
 " frequently too powerful for their Reason." The Re-
 mark in general is certainly just ; and I humbly submit
 it to the Judgment of the Reader, whether it will not ap-
 pear from the following Reflections, that your particular
 preposterous Application of it to others, doth not speak
 it in Fact the Case of your Lordship. Few, my Lord,
 are prejudiced in favour of Disgrace, Discouragements,
 and unpopular Notions. Had the Enemies of the Church
 any Prospect that their Opposition would entitle them to
Bishopricks, Translations, Pluralities, and Commendams ;
 were there any *Stipends* and *Honours* annexed to their Op-
 position ; or were their Notions the Offspring of *Church*
manship and *High-Living*, none at all would be surpris-
 ed that their Prejudices should be too powerful for their
 Reason.

* Charge 1. p. 11.

Reason. But when Men expose themselves to great Hardships and Difficulties in Life, to a low and penurious Subsistence ; when they prefer Poverty and a good Conscience to Wealth and Power, tis unaccountable it should be suggested, that under such Circumstances, Prejudices are too powerful for their Reason. Did they thirst after universal Hierarchy, and grasp at Empire in *this World*, as well as lay claim to the *Keys of the next* ; their Prejudices in supporting such *interested Views*, might prove too powerful for their Reason.— But when we consider, my Lord, that the Party in the Opposition are generally made up of *conscientious, illiterate Folks*, that wear *meagre and sanctify'd Complexions*, and don't court *Grandeur and Popularity* as much as *Grace and Truth*, which came by *Christ Jesus* ; where is the Charity, where is the Consistence ; nay, where is the *Prudence*, which may be a more *fundamental Point* with your Lordship, to damn them wholesale as a Race of prejudiced Bigots ? Was *your Lordship* to renounce all ecclesiastical Immunities and Honours ; to resign your Church-Preferments ; cease from lording it in the Senate, and with an awful Brow adjusting the weighty Concerns of the Nation ; were you to desire to be a Bishop, as it is a *good Work*, rather than covet a Bishoprick without any of the Work at all, as it is a *good fat Thing* ; some perhaps would then be convinc'd, that *you were prejudiced* against the Love of Money, but none would ever suggest that your Lordship, in such a Case, was prejudiced against the Force of Conviction.

Indeed, such a fatal Bias do wordly Pomp and Greatness put upon Men's Understandings, that our Saviour seems to represent it impossible, that those who enjoy
 them,

them, should at the same Time be sincere Admirers of Truth. How can they believe, who receive Honour one of another? The Emoluments of the Church, its consecrated Treasures and Trinkets, would have been in Danger; clerical Authority and Power must cease, if Christianity took Place; and rather than renounce these, it seems, like *good Churchmen*, they would have sworn Religion to be a Bubble, as well as the *Messiah* to be an Impostor.

I would not suppress any thing, that may give *Pleasure* to your Lordship. Among many other surprizing Miracles recorded in sacred History, one almost *incredible* in its Nature, is, — That a *great number* of Priests became *obedient to the Faith*. Perhaps, my Lord, you may not think the Miracle so great as I represent it; but I shall have your Lordship's Concurrence when you consider, that they became obedient with a View to Glory and Immortality, and not to *present Pay*. Upon the whole, it appears that when Men embrace despised, unfashionable Notions, 'tis more natural to suppose, that Reason triumphs over their Interests and their Prejudices, than that Interest truckles to Prejudice, and Prejudice triumphs over Reason.

In the following Page your Lordship accounts for *Jerome's* Opinion concerning Episcopacy; by observing that *Jerome* entertained some Resentments against *John, Bishop of Jerusalem*, and therefore treated Episcopacy with some Terms of Diminution. Might you not have said, my Lord, without mincing the matter, with an avow'd Contempt? The good Father, it seems, was out of humour, and he must needs publish *solemn Lyes* to gratify his Spleen and Passion. As for my part, I take
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the History of *Quixote's* Errandries, to be a lively Emblem of the wild romantic Extravagancies of the Fathers. Nor am I at all concerned either with *Jerom* or *Episcopacy*.—But where is the Consistence of deifying the *Authority* of the *Fathers*, when they serve a Turn, and of representing them as Persons of no Integrity or Character, if they happen to be against you? Their *Authority* is indisputable, if their Schemes tally with yours; but they must be *old, peevish, passionate, Bigots* or *Hypocrites*, if on the other Side of the Question. It put me in mind of the Humour of Country Elections, as running exactly parallel with this Behaviour in your Lordship. The abandon'd Tools of a Party are painted under the venerable Names of Patriots, whilst Persons of greatest Integrity in different Principles and Interests, are weak, corrupt, crafty, or designing; or to use the Language of Mr. *Addison's* Fox-hunter, which perhaps may be more agreeable to your Lordship*, “One is a Dog, another “is a Whelp, another a Cur, another the Son of a “Bitch;” under which several Denominations, the rural Squire comprehended all those who were attach'd to an Interest opposite to his own. Whether St. *Jerom* has met with a kinder Fate, is very easy to be determined.

What next occurs, is, that as soon as the Apostles left the World, the † “*Ordinary* Functions of their Apostleship devolv'd on the Bishops as Governors of particular Churches.” I am glad to find that the Bishops in those early Days did not arrogate to themselves all the lordly Claims of spiritual Authority. It seems the Pro-

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* Freeholder.

† Charge 1. p. 13.

vince of those who would be the *Governors of the Universe*, and who have been its *Plague*, (I don't mean Protestant Bishops, my Lord,) was originally to be Governors of *particular Churches*. But did they as Governors lay claim to a *Monopoly* of Wealth and Grace? Were they the *only wise Men*, and was all Wisdom to die with them? No; it was to be conveyed down in an *uninterrupted Succession*, to the future Priests of future Ages. — But wherein did the *ordinary Function* of Apostleship consist? Was it not in preaching the Word in Season and out of Season? And is this devolved upon the Bishops? I should have rather concluded, that they would be Heirs to the more *extraordinary, miraculous Gifts* of the Apostles, and to prove their Title of Inheritance, shew by their Example, that they can *work Miracles* at proper Seasons, as it is a *Miracle* for a—*modern Bishop* to preach.

I shall not examine at present, into what your Lordship has advanced concerning the Importance of studying ecclesiastical Antiquity. That the History of the Fathers is nothing more than a Representation of a *Theological Bear garden*, is what I presume, my Lord, you'll readily agree to; and in return to such a Concession, let it be acknowledged, that Men of Leisure may squander away their Time decently and genteely upon them. But,

We are now arriving at another Period; and to view “the * Episcopal Church as established by Law, when “the Powers of the *Roman Empire* became Christian.” I take it for granted that in your Lordship's Phrase, the *Episcopal Church* and *Christianity* always go for synonymous Expressions. You observe, that before Christianity was established, “† it was in an unhappy State of
“Minority.”

* Charge 1. p. 17.

† Ibid.

“ *Minority*.” But whether the Church when its *State of Minority* ceas’d, did not like some *other Minors*, when grown up to be their own Masters, distinguish itself more by its *Pride and Possessions*, than by any more valuable Accomplishments, I leave to you to consider; whether it did not likewise act in open Contempt of the wise and salutary Instructions of its old Guardians and Friends, will perhaps be none of your *Lordship’s* Interest to determine. But however unhappy the Church’s State of *Minority* may appear, it must be allowed, my Lord, to be more unhappy still, if such Times should ever happen, when the Name of the *Church* shall be made an Engine of *Tyranny and Superstition*; when its Authority shall be urged to oppress *Honesty and Conscience*; when such Notions are advanced, as that God Almighty is only the Deputy of Ecclesiastics, and can confer Grace and Favour only with the Leave of the sacred Priesthood, and by the Permission of my Lords the Bishops; and when those monopolize to themselves the Salvation of another World, who are scarce worthy to live in this. Nor can our Fears of such Times be ill grounded, if what your Lordship maintains be true, “ that there is “ scarce *Honesty* enough in the Nation to preserve it “ from downright Ruin.” *Persecution* was never so fatal to Christianity, as the *Domineering Claims* of High Churchmen. Nothing has fix’d a greater Odium upon Religion, than crafty and designing Bigots, *tacking the Interest of Heaven* to those extravagant Fooleries that support *their own*. But I ask Pardon, notwithstanding all your Zeal for a Hierarchy and * *Terriers*, I am far from judging your Lordship to be of that Number.

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* See Charge 1. p. 37.

'Tis granted that there ought to be † a proper Maintenance for the Clergy.— But what will your Lordship judge to be proper on such an Occasion? Must they have that Reward for *worshipping God*, which was offered our Saviour for *worshipping the Devil*, the *Kingdoms* of this World, and *all the Glories* thereof? Must their Hire be proportionate to the Work and Merit; or must the Lazy, the Indolent, and Unskilful have all the Pay, though they do nothing to earn it? My Lord, were Church Emoluments distributed in just and equitable Proportions, there would be a handsome and liberal Subsistence for every Parish Priest in the Nation. I appeal to your Lordship as to this. 'Tis a trite Observation, “ That the Church had *golden Priests*, when it “ had *wooden Chalice*s; but when Religion brought “ forth Wealth, the *Daughter devoured the Mother*.” Yet notwithstanding this, your Lordship well knows that this unnatural Monster which preys upon that which gave her Birth, has a Multitude of *rival Admirers*, and is courted if not *idoliz'd* by the whole Body of the Priesthood. 'Tis true, many of that venerable Class are under strait Circumstances: Let them be relieved out of the Abundance of those who neither *want* nor *deserve* it. There is something very entertaining in *Constantine's* well-meant Folly and Devotion to the Clergy, when assembled at the Council of *Nice*: “ God has made you “ Priests, and has empower'd you to judge *me* righteously; “ but *you* are above the Cognizance of any human Tribunal. — *You* are as Gods to me, and no Man has “ Authority to judge *you*.” My Lord, I often thought that *Consecration* was one of the Church's peculiar Privileges

rogatives and Blessings ; but it seems to be otherwise in this Instance, and many of the holy Tribe have arrogated Divinity ever since *.

The Authority of the *Theodosian* Code is urged by your Lordship in Favour of Establishments, I won't say with a view to supersede the Authority of the Bible. It has been condemned as Blasphemy †, and exaggerated in the blackest Views; to believe that the Will of the Son is dependent upon that of the Father ; but it is an *orthodox* Principle to believe that the Will of God should submit to, and be determined by, human Laws and Systems. Supposing a Subordination of Persons in the Godhead has been marked out as an Instance of accomplished Wickedness and Folly ; but to represent the Christian Revelation as subordinate to the Authority of the Church, is no Crime at all ; nay, the greatest of all *Ecclesiastical*, I cannot say *Christian*, Virtues. And even to *depose* the Father, is less unpardonable than to deny the *Supremacy of the Clergy*. But whatever your Lordship may think, I must own myself too much an *Infidel*, to believe against the first Principles of Reason. Your Lordship wishes that *Julian's* Malice towards the Clergy had found none to imitate it out of Hatred to Christianity itself. Then 'tis granted, that his Malice was not levied at *Christianity*, but at *Ecclesiastics*. I rejoice to find it allow'd that there may be an Enmity against the ill Conduct of the latter, without any Disregard to the former. But perhaps, upon farther Consideration, your Lordship may think proper to retract this.

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* Charge 1. p. 18.

† See Dr. *Smallbrook's* Sermons on Arianism.

You observe, that “such † an extraordinary sort of
 “Subsistence, as that by voluntary Contributions, is not
 “always to be expected; and a legal Establishment doth
 “justly compensate for the want of Oblation, when the
 “Love of many is grown very cold.” But why are not
 voluntary Contributions always to be expected? —

The Clergy, as Men of Character and Education, will
 always engage Reverence and Esteem, if they have Pru-
 dence and good Conduct enough to deserve it. I am
 inform’d, that the Protestant Dissenting Ministers here in
England, receive their Pay by voluntary Contributions;
 and if I am rightly instructed, tis the same with some of
 the reformed Protestants abroad. Will your Lordship
 pretend that the Preachers in the Establishment don’t do
 as much to recommend themselves to their People’s Af-
 fections, as those to theirs? Are not those who frequent
 Places of establish’d Worship, much more considerable in
 Numbers, than those who attend separate Congrega-
 tions? If so, then the Dissenting Clergy must be Men of
 Superior Worth, or the Dissenters in general must be Per-
 sons of a more beneficent Disposition than those who sub-
 mit to established Rites and Impositions. — I can’t ad-
 mit of either; however, I’ll not dispute this Point with
 your Lordship.

Is the Love of many grown *cold*? What can be the
 Reason? Is Bigotry *warm* and *rampant*? Are the Laity
shackled with Creeds and Impositions? — No Wonder,
 if so, that their Love is grown *very cold*! ’Tis well if
 the very Fundamentals of Christianity be not banish’d
 from amongst them. Or doth it proceed from the Want
 of better Instructions? Do the Clergy *live* upon the Ig-

norance

ignorance and Superstition of the People, without any Regard to the Duties of their Function? *Hot Sermons*, my Lord, have been generally productive of suitable Effects, *Bloodshed, Rancour, and Confusion*. How far *cold and lifeless* ones, without any Force of Address, or Energy of Reason, may propagate *Coldness*, is well worth our Attention.

In the next Paragraph it follows, “ that Establish-
 “ ments don’t convert spiritual into civil, but give a
 “ Sanction to that which was before, and still continues
 “ divine and heavenly.” That is, tho’ Priests are above
 being engaged in any thing that bears the Name of a
 secular Employment, yet to shew the World their *Hu-*
mility, they condescend to accept the highest secular
 Dignities and Honours. But is every thing *divine* and
heavenly in the established Constitution? All the Claims
 of the Hierarchy *divine* and *heavenly*, my Lord? Those
 Branches of spiritual Dominion which are an Oppression
 upon Mankind, and a Reproach to Christianity, *divine*
 and *heavenly* in their Nature? Have you not expressly
 declared, that there are some lesser Deficiencies in the
 Government of the Church, and are these *divine* and
heavenly too? — They are legal Privileges. — True ;
 so was once the *Aët de Hæretico comburendo*, and no doubt
 would be counted so still, had not the Wisdom of the
 Legislature, to restrain Priestly Vengeance and Execu-
 tion, thought proper to repeal it.

But I must beg leave to expostulate with your Lord-
 ship on another Subject. What Connexion between
 Virtue and Establishments, my Lord? Do Establish-
 ments, merely because they are so, demand our Reve-
 rence and Esteem? ’Tis to be hoped then, your Lord-
 ship

ship will exert your Influence, that we may have *establiſh'd Gods* as well as an *establiſh'd Religion*; and that we may be blessed with *national Divinities*, as well as *national Churches*, and let all those who expect any Church-Promotions, *ſwear Allegiance*, if not to the *King*, yet at least to the *Gods* of their Country. However romantic to Infidels this Scheme may appear, however unfriendly to Christianity, it will be good for the Church, increase its Wealth and Power, and the lowest Rank of ecclesiastical Officers, who are now no more than the *Privy Counsellors* of Heaven, will then be privileged to *make*, as well as *ſet forth* strange Gods. If Establishments are such glorious Things, why are not Good-nature, social Virtue, and free Enquiry into Truth, established by parliamentary Power? Without this let none arrogate to themselves the Names of Establishments *of Religion*! — If our Establishment comprehends all this, why so many Whores and Cut-throats, so many ignorant Bigots, Knaves, and Persecutors in our Church and Communion? Why so many *Tyburn Saints* and *Confessors*, that die in the Faith of our Church? I leave you to account for this, and should rejoice to find that Establishments have a greater Tendency to propagate Virtue, than to debauch Men's Morals and Understandings; and to promote Pride, Avarice and Faction.

Your Lordship observes, that the * “ *Roman Emperors* were invested with Power of governing the “ *Church as well as the State.*” What my Lord, *Lay-Governors* of Churches? And yet the Church on a *Level with the civil Constitution-itself*, to whose Government she submits? If the *Roman Emperors* were invested with

a Power of Church Government, how comes this to be now *peculiarly appropriated* to Priests and Bishops? But I stand corrected, my Lord. They were only invested with an *usurped* Power of governing the Church, the *sole, uncontrollable* Right of Government lies in the Clergy.

'Tis worth remarking, that insisting on the Rights of Conscience, seems to give great Umbrage and Offence to your Lordship. The divine Right of Church-Lands and Episcopacy, of Tithes and Offerings, I presume never give any Umbrage at all. But to urge the Rights of Conscience in your Phrase, "is *invidious*." I should not have been surprized to find one that is a Stranger to the Laws of Conscience himself, represent all Regards for its Dictates in others, as mere *Enthusiasm*, Rant and Folly; but to find a *Church of-England* Divine, a *Dignitary* in the *Church*, decrying *Conscience* with so much Contempt, and with a *solemn Sneer* paint out those who are influenced by it, as * "high Pretenders to Spiritual Liberty," must be a Paradox to all that are not as well initiated in those *holy Mysteries* as your *Lordship*. Speak out, my Lord. — Tell the World that Conscience is only a *Trick of Priests*, an *ecclesiastical Football*, to be tossed about just as it *serves the Times*. Generously declare, that 'tis *invidious* to urge Conscience against—*some Thousands* a Year; that whatever strikes at Church-Tyranny is *invidious*, or whatever weakens the Foundations of all illegal and arbitrary Encroachments upon the Rights of Mankind.

The next Observation carries along with it, something very extraordinary in its Nature. As to "the Reformation of the Idolatrous *Jews*, or the abolishing of

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"Paganism,

* Charge 1. P. 21.

" Paganism, and Establishment of Christianity, and the
 " ecclesiastical Constitution, by the respective *Jewish* and
 " Christian Princes †; *in fact*, their *assumed Supremacy*
 " was an *Usurpation* on Men's natural Rights." That is,
 according to your Lordship, the *Jewish* Reformers, and
 Christian Princes, were accomplished Villains. But, my
 Lord, were not the *Jews* under a State of Theocracy?
 Was not God himself the immediate Ruler and Govern-
 nor of that People? If Idolatry was severely punish'd
 amongst them; when fallible Men are on a Level with
 the Deity, as to Knowledge, Wisdom, and Goodness,
 then, and not before, let them go and do likewise.—
 I shall therefore confine myself to an Examination of the
 Account you have given as to Christian Princes. Were
 they in Fact guilty of *usurping* Men's natural Rights?
 Did they *persecute* and *punish* all who could not fall in
 with the ecclesiastical Constitution? Did they *curse* and
excommunicate those who *disclaimed* all Pretensions to In-
 fallibility? Did they inflict *Pecuniary Mulcts*, and encour-
 age oppressive Laws? I no longer wonder that your
 Lordship is inspired with such a warm Zeal for Establish-
 ments. And are the high-flown Pretensions of the Hier-
 archy, in being on a *Level with the civil Constitution*,
 founded upon *Fraud* and *Usurpation*? Your Church-
 Dignities and Revenues nothing but an *Usurpation* upon
 the Rights and Properties of Subjects? Is your *Pay*, (for
 your Prayers are an unknown Blessing,) an *establish'd*
Usurpation, and *Establishments* in general, the Offspring
 of Craft and Delusion? Truth will out, my Lord. But
 I should have been better pleased with this from an Infi-
 del's or a Fanatick's Pen than from your Lordship's.

VI

I have nothing to object to this honest Account given of Establishments. But, my Lord, must we place in the same View all our Church-Reformers? Were this true, a Religion supported by such *iniquitous* Measures may justly *complain of Danger!* Hail ye glorious Reformers of Mankind from Idolatries and Superstition; from a Spirit of Bondage and Darknes; ye Heaven-born Patriarchs of Liberty, awake your venerable Ashes, and hear yourselves *branded* with the Character of *Usurpers!* Behold your Names prostituted to give Sanction to the Bigotry of *weak Rulers*, that have been first deluded, and then destroy'd by *imperious, wicked Ecclesiastics!*

But it seems tho' the reforming Princes were guilty of an Usurpation on Mens natural Rights in settling Establishments, yet * "their Subjects, notwithstanding any " *pretended Scruples and Rights of Conscience*, were obliged to comply with those established Reforms, " when they were not sinful in themselves, nor contrary " to the Laws of God." Then it seems, my Lord, *Usurpations* of natural Rights, are neither *sinful* in themselves, nor *repugnant* to divine Precepts. The *Church* changes the Nature of Things, converts *Villainy* into *holy Zeal*, and *unchristian Usurpations* are made the Bulwarks of the *Christian Religion*. But admitting Usurpations of Men's Rights, to be as innocent as you apprehend them, (tho' I am satisfy'd you'll not allow any Usurpations on your *Lordship's* or the *Church's* Rights to be of that Number) who is to judge whether they are to be submitted to? Have we recourse to any infallible Judicature, or is every Man to judge for himself? — It seems, not the latter; for notwithstanding " any Scruples

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* Charge 1. p. 21.

“ and pretended Rights of Conscience, Men are obliged to
 “ comply with such Establishments and Reformati^ons.”

’Tis allowed, those who fall in with your Lordship’s Scheme, would pretend no *Scruples*, or urge no *Right of Conscience* to hinder their falling in with *gainful Establishments* and *Reformati^ons*. But what if a weak Man of Integrity can’t satisfy himself in prostituting his Conscience to the *Authority* of the Church? If he is oppress’d with any Doubts which way to chuse, instead of making *rational Enquiries* into Things, has he nothing to do but follow the Advice of a *Reverend Casuist*, *whistle* and *sing*, whilst these *Fits* of the *Devil* are upon him? Or doth the Strength and Glory of the Church consist in large Numbers of *Hackney Consciences* amongst us, that are to be *lett* to the *best Bidder*?

’Tis true, my Lord, “ the * royal Supremacy has
 “ been frequently recogniz’d by the Legislature, and
 “ accordingly sworn to by liege Subjects,” and by the *Clergy too*, “ on all *proper Occasions* ;” tho’ with what Congruity, your Lordship can best tell, if the Church be *on a Level with the civil Constitution itself*, and *independent of it*. Perhaps they put the same Construction upon *Oaths* as others do upon their *Prayers*, and imagine few will take them to be in earnest. I don’t represent this as the Case of all the Sons of the Church. But as to those who swear to the *Supremacy* of the *Crown*, and yet maintain that the Church is *on a Level with the civil Constitution* ; I publicly call upon and challenge your Lordship to give a more favourable Account of their Conduct.

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* Charge i. p. 21.

The Question, with relation to Uniformity of Worship, is not whether we are oblig'd to * submit to the Royal Supremacy, and the Laws of the Land, in all Matters that are not repugnant to the Laws of God ; but whether we must cowardly submit to the Authority of Churchmen, when repugnant to the royal Supremacy, the Laws of God, and the Laws of the Land all together ? Whether we are in Duty bound to *bow down and worship* our *Sovereign Lords the Clergy* ? — Whether the *Word of God*, or *Catholick Antiquity* is to be the Rule of our Faith and Conduct ? Whether there can be any *lawful Authority*, any *Authority* derived from the *New Testament*, or the *Reason of things*, to impose Things that are in their own nature *confessedly indifferent*, as *necessary* and *essential* Terms of Christian Communion ? Has the Church any Right to *exclude* those from its Ordinances whom God will at last *admit* to his Kingdom ? Whatever Sect pretends to this, let it be called a *Party-Club*, a *caballing, intriguing, spiritual Faction* ; but let it not be called the Church of Christ, which is as opposite to it, as Light is to Darkness.

In the following Pages, your Lordship expatiates on the Excellency of the Liturgy and Government of our Church. But are there no *Blemishes* in either ? Would it not have been generous to have pointed out these to your Clergy, my Lord ? Would it not have discovered greater Impartiality to confess that the Church is fallible ; to reject the *obscure, unintelligible* Notions of *bungling* Creed-makers ; and allow the Bible exclusive of all *Priestly Appendages* and *supplemental Decorations*, to be a perfect Rule of our Faith and Manners ? Indeed,

your

* Charge 1. p. 23.

your Lordship has hinted, that the *superior Authority* of God is rather to be obeyed than that of Men. That is, I presume, if it happens to coincide with the Authority of the Church. But, my Lord, such Hints, in *Point of Prudence*, ought to be cautiously given. In the Language of our Church, they are of dangerous Consequence; and have led Men to *apostatize* into the Truth.

I must not pass by what your Lordship asserts *, “ that the Rights of Conscience do by no means interfere either with the Establishment of an ecclesiastical Constitution in general, or with the present Establishment of the Church of *England* in particular.” I won’t charge *your Lordship* with Absurdity and Contradiction. *Mystery* is a more polite and fashionable Term. Permit me then to observe, that ’tis a *Mystery with a Vengeance*, how to reconcile this with what you advanced elsewhere, † that “ in fact the assumed Supremacy of Christian Powers was an Usurpation on Mens natural Rights.” Holy, infallible, and omnipotent Mother! By virtue of thy Authority, the reform’d Religion is damn’d, as an Usurpation of natural Rights; and by virtue of the same, to serve a different Turn, no Establishments whatsoever clash with the Rights of Conscience; whether it be the Establishment of the Alcoran, of an Inquisition, of the Church of *England*, of *Scotland*, or *Geneva*! “ If Men are perswaded that what is *establish’d* “ is unlawful, they must *patiently suffer*.” By Parity of Reason, if Men of *Importance* utter Inconsistencies, others must patiently submit to hear them. But, my Lord, as you are a skilful Casuist, — I would be resolv’d in this;

Job

* P. 27. Charge 1.

† Charge 1. p. 21.

Job had *Patience* enough to bear the Persecutions of the *Devil*, and, as some have thought, the *worst* of all Devils, the Devil of a Wise. — But as I can't embrace that Notion, I would be informed, would his *Patience* have maintained Ground against the Persecutions of Non-sense? Is not his expostulatory Address to his Friends justly applicable to all the Patrons of *publick Conscience*, of a cruel, oppressive Spirit? *Will ye speak wickedly for God? Will ye talk deceitfully for him?* — If Men must patiently suffer under Establishments which they are persuaded to be unlawful, how will your Lordship, upon this Footing, vindicate the Conduct of our first Reformers from Popery; who instead of *patiently suffering*, thought it their Duty to hazard their Lives and Fortunes for the effectual Accomplishment of a Reformation? I have been puzzling myself with *Aristotle*, *Scotus*, and *Aquinas*, in hopes of hammering out some Distinction that might, in this Case, have serv'd for an *Evasion*; but all without Success, and therefore must leave it to your Lordship.

'Tis agreed, that when those who dissent from us, are legally indulg'd a Liberty of Conscience *, “they ought to *thank God* for it;” and I add, *not the Clergy*. But what Disturbance can it give the Public, for Men to propose their Sentiments with Freedom and Honesty, and to attack Craft, Knavery, and Superstition?

It gives me a sensible Pleasure, to find it allow'd, “that † *secular Authority*, and *advantageous Places*, are “not Things *essential* to Religion.” But I suppose, my Lord, you mean no more than that they are not *essential*

* Charge i. p. 27.

† Charge i. p. 28.

essential to it on *both* Sides of the Question. As we have a Right to *differ* from all Mankind, but none have a Right to *differ* from us; so are not Church-Wealth and Power, Things *essential* to Religion amongst us, tho' they bear no manner of Connection with it in other Communities and Churches? — The Reader will observe, what your Lordship has asserted *, that the Fate of Tithes and Christianity are immediately connected! that is, to render your Lordship consistent, tho' *Tithes* are not *essential* to Christianity, yet Christianity must fall without them. A *Christianity* without *Tithes* would no more relish with the *high-church Priesthood*, than a *Sermon* without *Party-heat*, and *uncharitable Language*, *low*, and *unmannerly Invektive*. But supposing it Fact, that worldly Greatness is not *essential* to Religion; *Bishops*, my Lord, must be brought down on a *Level* with *other Men*, and without any Danger to the Church, *Christianity* may be rescued from the *scandalous Abuse* of one of its most solemn Institutions. — But it is observed, that “the Rights of Kings and the Legislature, “are a just Ballance to the *supposed* Rights of Conscience in private Subjects;” a notable Defence of all the Craft, Villanies, and inquisitorial Vengeance of *Romish Priests and Prelates*!

The Rights of Conscience, as to private Subjects, are *supposed Rights*, that is *pretended Rights*, without any Foundation to support the Claim; or in other Words, *none* have a *Right* to think, who don't think, I will not say according to the Direction of the Legislature, but according to the Direction of my Lords the B——ps. But 'tis further alledg'd, “that when rightly explain'd, the

“ Rights

* See Charge 1. p. 42.

“ Rights of the Legislature and private Subjects, don’t interfere with one another.” If so, when one was fixed on “ as a just Ballance to the other,” of Consequence you have not rightly explained them. But I desist, lest it should be judg’d *Scan. Mag.* to dispute the Unerringness of your Lordship’s Judgment.

’Tis urged, that in the * Circumstances of divine Worship, and all indifferent Matters, the *Authority of the Legislature* ought surely to prevail over *private Opinions*. What if *private Opinions* are agreeable to *Reason* and a *divine Revelation*, ought *Authority* to prevail over *Truth*, and *Tyranny* over *Conscience*? — By Circumstances of Worship and indifferent Matters, ’tis presumed you understand Things not *essential* to our future Happiness. I must once more call upon you, my Lord, to vindicate, upon this Footing, the Justice and Equitableness of our Reformation from Popery. No Men of Candour will assert an Impossibility of Salvation in the *Romish Church* and Communion. How then, according to your Reasoning, can you account for renouncing the *Catholic Faith*? But with whom ought *Authority* to prevail over *private Opinions*? Not with *honest Men*; and give me Leave to add, I hope without Offence, not with *your Lordship*. With Persons of Integrity and Judgment, no *Authority* will have any Weight, but *that of Reason*. *Authority* has been urged with equal Zeal on very different Occasions. *Authority* for *Arianism*, as strong *Authority* against it. And must our *Principles* change as *Authority* changes Sides? Then we no longer worship God, but the Times. — We have the *Authority of Fathers* against *Fathers*, *Councils* against *Councils*, and *Bishops*

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shops

shops against *Bishops*. *Authority* has often consecrated Error, nurs'd Ignorance, and suppressed Truth. *Authority* has made Tyrants; *Authority* has made Slaves; *Authority* has made Hypocrites; *Authority* has made Creeds, Churches, and Gods; but mere *Authority* has seldom propagated *Virtue*, or true *Religion*. Is the Legislature infallible, that we should make it our Standard, and submit our Judgments to its Direction? No; that is the sole Prerogative, not of unhallowed Laics, but of the Church and Bishops! Why then must we recognize public and establish'd Opinions? It can't be always out of Deference to Truth. I presume then, my Lord, it must be for the same Reason, as a late eminent Divine was induced to serve God towards the East: He that will be a rising Man, let him worship the rising Sun. The Design of civil Laws is not to settle Orthodoxy, but to punish Immoralities, that bear an ill Aspect on the Welfare of a Nation. Neither Virtue nor Knowledge are the Offspring of Constraint and Power. Were it so, my Lord, Tyburn Officers would be as great Benefactors to Mankind, as the Consecrators of Christians and Churches. But 'tis to be feared, that tho' Crouds attend both in the Execution of their respective Offices; yet neither the Dignity of Characters, nor the Solemnity of their Functions, would transfuse Knowledge or Virtue into the Minds of Spectators.

Your Lordship apprehends *, that "the Force of Religion is weaken'd by independent Schemes and endless Divisions." That is, the Liberty of private Judgment, which will unavoidably produce, what you call, independent Schemes and endless Divisions, weakens the force

* Charge 1. p. 20.

force of Religion. What an Odium doth this cast on the *Reformation*? Upon that glorious and memorable *Æra of British Liberty*, the *Revolution*? And upon the illustrious *Protestant Family* on the Throne? All which have confirmed our right of judging for ourselves, of being led by *Reason*, and not by *Priests*; and therefore, according to your *Lordship*, have been necessary towards weakening the Force of Religion. And what follows; if Men are not allowed to think for themselves in Matters of Faith and Religion, Tyranny and Ignorance will be represented as the Parents of Virtue, and an *usurping Priesthood* become the only proper Object of such a Devotion! My Lord, you may write *ten thousand* Charges against Popery, declaim against its Errors, and Corruptions, and particularly against * *Rival Bishops*, that escape with Impunity, and yet be far from doing any real Service to the Protestant Cause, whilst these Notions are so warmly advanced, and I dare say *sincerely too*, that strike at the very Fundamentals of the Reformation! But, in *Point of Prudence*, to use your Lordship's own Words, whatever your Sentiments may be, you ought, as the Times go, to have suppressed this.

'Tis not likely that the wise Author of Nature ever intended that Men should think alike in all speculative Matters, otherwise he might have put all Truth on a *Level* with the *meanest* Understandings; or given all Mankind *equal Capacities* for judging. Indeed, Uniformity in religious Principles is not only not to be *expected*, but not to be *wish'd for*, under the present Circumstances of our Nature. Variety of Opinions animate Men with Resolution in making free and vigorous Re-searches into things;

* See Charge against Popery, p. 52.

things; they *improve* Knowledge, and *cherish* Instruction. Besides, as in Government one Party is a Check upon another, and a warm Opposition to the Measures of those who are of the greatest Weight and Influence in the Senate, *necessitates* them to maintain a *prudent Jealousy* over themselves, lest they countenance any Transactions that may *justify* the Opposition that is forming against them; and *awaken* the Resentments of a free People. Were it not for such happy Struggles, no Nation would be safe from being *swallowed up* by the *Arbitrariness*, *Avarice*, or *Ambition* of Men of corrupt Dispositions. So is it the same as to our *religious* Disputes and Contests. Were it not owing to these, would not *Creeeds* and *Establisments* soon triumph over *Sense*, *Honesty*, and *Conscience*? The only Religion *in fashion*, would be on the one Side to *consecrate* Tyranny, and on the other to *worship* Bondage. Where *Free-thinking* has been banish'd from a Country, and *established Standards* of Orthodoxy settled in its Room, *Mimickry* has always passed for *Virtue*, and *ridiculous Errantry* for *divine Grace*. Nay, often, it has been counted equally *enthusiastic* to decry *Forms of Godliness* and *Forms of Prayer*; and *Puppet-show Devotions* have atoned for the want of *rational Worship* and *Obedience*. But it seems, according to your Lordship, to *explode Priestcraft* and *Superstition*, is to weaken the *Force of Religion*. If *Differences* in Sentiments and Opinions are so injurious to Christianity, is it not a high Reflection upon the Supreme Being, that he has created Mankind with *different* Intellectuals, Features, Capacities and Endowments? Is it not a high Reflection on the Wisdom and Goodness of the Deity, that we have an *agreeable Variety* of Cattle in our Flocks, of Herbs in our Fields, and Flowers in our Gardens?

Gardens? My Lord, if your Observation holds good, these must be so many *Solecisms in Nature*. For my own part, I think *too kindly* of my Maker, to countenance such *extravagant* Imaginations. But 'tis neither my *Province* nor *Inclination* to make *Creeds* for your Lordship.

I shall not enter upon the Enquiry, whether the Episcopal part of our Constitution (I presume you mean Diocesan Episcopacy, my Lord) be “as ancient as Christianity itself in this Island:” I have sometimes met with Persons who valued themselves upon the Character of *orthodox Churchmen*, as *orthodox*, perhaps, as your Lordship, that have asserted our *Book of Common Prayer* to be of much greater Antiquity than the Bible; and I make no question, but they paid it a greater Reverence and Esteem. But, my Lord, as it can't give any Dignity to the *Character of the Devil*, that he was a Murderer from the Beginning, so any Pleas of Antiquity, admitting them to be Fact, can't justify Error, Tyranny, and Usurpation. —I therefore pass by your Remarks on the Constitution of the Primitive Church, which you have asserted without the Expence of any Proof, since probably they may be as firmly believed when urged by your Lordship, considering your “*distinguishing Character*,” without any Proof at all.

* The *Theodosian Code* is referr'd to, as an Authority to shew that “the ancient Christians believed that a “public Contempt of the Christian Religion was punishable by human Laws” Did Christ and his Apostles believe so, my Lord? Did they teach such Doctrines to their Followers and Disciples, or practise accordingly themselves? Why did not the Author of our holy Faith exert

* See Charge 1. P. 31.

exert his miraculous Power, command the Sword, Famine, or Pestilence, to rage over the Universe, and destroy all those who would not submit to his Authority, or disputed his Mission? Why did he not depopulate the Earth for the Honour of the God of Heaven? Why did he not punish those *Jewish High-Churchmen* that blasphemed his Religion, by attributing the Miracles he wrought to the Power of Devils? Why did he not countenance his Disciples, when they would have called down Fire from Heaven to consume the heretical *Samaritans*? Nay, why, my Lord, did he not erect Star-Chambers and High-Commission Courts, establish Laws for pecuniary Fines and Imprisonments, assemble Synods and Convocations, excommunicate and consign over all those to the Mercy of Ecclesiastics and the Devil, who had Honesty enough to examine into Things, and Resolution enough to publish the Result of their Enquiries. — But I'll press this no farther. — 'Tis enough, that he was not advised by your Lordship. — I know it has been urged, that Projectors seldom accomplish their Views, but Posterity reap the sweet Fruits of their Labours. But, my Lord, you'll not approve of any Reflections so injurious to the Character of the *wise, benevolent* Author of the Christian Religion.

The next Remark I shall offer, relates to what you observe *, that Nonconformists “ profess a *Form* of the “ Christian Religion.” I agree, that in *point of Prudence* we ought to reverence moderate Conformity to the Humours of the Church and Women. But is there nothing but a *Form* of Religion amongst those who think otherwise, my Lord? Do Honesty and Virtue degene-

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* See Charge 1. p. 33.

rate into *mere Form*, unless they are consecrated by Establishments? Are Love to the Deity, and Benevolence to our Fellow Creatures, of no value, unless they have the stamp of *Church-Orthodoxy* upon them? Will you suggest that there are no Friends to Piety and to Mankind among Dissenters? In *point of Prudence* conceal such Sentiments, my Lord!

The Bishop of *London's Codex* is recommended to your Clergy †. “to whom the Church of *England* is extremely obliged, as on other important Occasions, so particularly for that eminent Service done by him in his most elaborate Work, the Code of the *English ecclesiastical Law*; together with his very judicious introductory Discourse concerning the present State of the Power, Discipline, and Laws of the Church of *England*; a Work which must be ever considered as a Standard by all competent Judges.” How far I might chime with you in your Notions, were I as well paid for defending them as your Lordship, I can't tell: But I must express my own Sentiments frankly; perhaps you'll urge I have no *Interest* in View, and therefore — can be no competent Judge of the Matter. This celebrated Standard has been justly deemed an *Injult* upon the Laws of the Nation, and if it escapes the Notice of the *Legislature*, it must be, because 'tis too contemptible to deserve it. I expect this Remark will procure many ecclesiastical *Anathema's*; but assure yourself, my Lord, I lay no greater Stress upon a *Pope's Curse*, than I do upon a *Bishop's Blessing*. But allowing this *spiritual Attorney* all the Merit ascrib'd to him by your Lordship, — yet is not the Christian Church in general obliged to him, as well

well as the Church of *England*? Or has he done no further Service to Christianity, than in constituting Church-Laws, and representing Church-Power as independent and boundless. — My Lord, I have a greater veneration for our Church, than to consider such exorbitant Claims as calculated to give it any real Dignity, however they may aggrandize its Authority. But as there is “scarce Honesty enough in the Nation,” according to your Lordship, “to save it from downright Ruin,” no wonder there should be a Set of Men that are zealous in betraying Virtue, as well as * Virtue’s Friends, and all under the specious Pretence of acting for the *Good of the Church*.

’Tis allow’d, the ecclesiastical Constitution has “some
 “lesser Deficiencies, and if the present Age were suitable
 “to so great a Work as that of a Review, carried on by
 “Men of Temper and Candour, without Prejudices and
 “Resentment, it might be brought to the highest Per-
 “fection on the present Foundation, that the Nature of
 “the thing is capable of †.” I must beg Leave to ex-
 postulate here with your Lordship. Is not our national
 Establishment *derived from the primitive Church*, p. 31,
 and yet subject to *lesser Deficiencies*? If so, why are we
 required to pay such an absolute Reverence to its Dic-
 tates and Authority? Or is that now become a human
 Constitution, which in p. 19, was *divine and heavenly*?
 But perhaps it will be urged, that ’tis both *perfectly hu-
 man*, and *perfectly divine*, like the chimerical Existence
 set forth in a spurious, celebrated Creed, tho’ like that
 too, ’tis—neither made nor begotten in the Reason of
 things,

* See the Reasons of the Opposition to Dr. Rundle considered.

† Charge, i. p. 36.

things, but proceeding from English Inventions. Why is not the present Age suitable to so great a Work as that of a Review? Have we no Men of Candour and Temper amongst us? May I be allowed to ask, without any Imputation of Flattery, what must the World conclude of your Lordship? What Account can be given of the *reventable Bench* and the *whole Body of the Priesthood*? All Hypocrites and Bigots?—No, my Lord, we have Persons of the greatest Worth and Learning that adorn our Church, and do Honour to the Nation; Men that are not *afraid* of espousing the Principles of *Liberty*, nor *ashamed* of being *honest*. But, perhaps, you'll urge that these are the very Men that bring the Church into Danger.

But however mean an Opinion your Lordship may form of Ecclesiastics, must the Laity be branded with the same Marks of Ignominy and Scandal? Shall a *British House of Commons* be arraign'd as constituted of Persons of no Honour or Integrity, — as Tyrants, Slaves, or Villains? — But I ask Pardon, 'tis the Church's *distinguishing Character*, to be not only *exempt from*, but *above* all Lay-Power, and Jurisdiction. I appeal to yourself as to this, and humbly propose whether being refused the Liberty to confirm in a *certain regal Peculiar*, in the County of *Salop*, did not give *great*, I won't say *just* Offence to your Lordship? But I wave this, to make Way for a Subject more agreeable to your Lordship's Taste,—the *Parochial Rights of Tithes and Glebe Lands*. 'Tis observable, as remarked before, that how contemptible soever the *Rights of Conscience* and the *Christian Church* are treated, *parochial Rights* engage your Lordship's particular Regards. Infidels scoff, and cry if

the Clergy can but ~~seize~~ their *Tithes*, *Truth* may shift for herself. However, let Tithes and Glebes be inviolably preserved : I would not apply to them, what your Lordship doth to * *Christianity*, that they are an Usurpation on the Rights of Mankind. But, my Lord, 'tis an *established Opinion*, and I know you highly reverence *Notions* that are *established*, that you might have recommended to your *Clergy*, many more useful and instructive Lessons. But the Case stands thus, the Loss of a *Tithes-Pig*, or an *Easter-Offering*, will make the Church *totter*, and *shake* its mighty Foundations. Any one who takes a View of the numberless vexatious and scandalous Prosecutions that have from Time to Time been carried on about small Tithes, will agree with me, that to recommend the Study of the Gospel of Peace, would have been much more seasonable, tho' perhaps not so acceptable a Subject as the Study of Parochial Rights and Power. Who knows not that 'tis safer to trust an Orphan to the Guardianship of a hungry Miser, a Man's Carcase within the Paws of a hungry Lion, than to trust a weak, scrupulous Conscience about Tithes, to the Mercy of a Legion of *hungry, ravening Ecclesiastics*?

But having left the Church in full Possession of her legal Rights, we are next to enquire after her Patrimony. There are, it seems, † " many Impropriations " in your Lordship's Diocese, and the Church's Patrimony has been alienated." But what Church's, my Lord? The Church of *England's* or of *Rome's*? A Protestant or a Popish Church's? You'll not pretend that Impropriations were the Patrimony of our Mother-Church?

* See Charge 1. p. 21.

† Charge 1. p. 38.

Church? They never belonged to her; nor can I account, my Lord, for your ascertaining a Title to them, upon any other Footing than this;—that as the Church of *Rome* is no more in this Land, your Lordship lays Claim to her Possessions by Right of Inheritance, as being next a-kin. But, notwithstanding your “*distinguishing Character*,” and the *Divinity* of uninterrupted Succession, the *Entail* is cut off, to your Disappointment, my Lord.

Why are not the like Complaints made, that *Infallibility* has been disclaimed and rejected? Your Lordship’s Pretensions may hold equally strong as to both. ’Tis almost needless to remark, that this glorious Patrimony was the Fruits of *ecclesiastical Knavery* and *Oppression*. The Priests enriched themselves upon the *Spoils* of Honesty and Virtue, compounded with *Affassins*, *Cut-throats*, or *Robbers*, to pardon all their Sins for a rich Legacy to the Church; and thus the *Reverend Deceivers* soon found trafficking in Salvation to be a gainful Trade, as the polite *Dr Young* has expressed it,

—Dying Sinners, to blot out their Score,
Bequeath’d the Church the Leavings of a Whore.
Universal Passion.

The Alienation of what your Lordship calls the Patrimony of the Church, is well known to be the main Pillar of the Reformation. And would you propose that all the Lands engross’d by the Church before the Time of King *Henry VIII.* should be restored to it again? Be consistent, my Lord, tho’ we disclaim *Papish Superstitions*, stand up for an *English Infallibility*, and Courts of Inquisition, and establish an *Hierarchy*, resembling that of

Rome in all its Scenes of *pompous Villainy* and *Horror*;
 Let the Church's Patrimony be appropriated to the original Intention. Let the Clergy enjoy all the *Lands* and *Ladies* in *Great-Britain*; and as to *Honesty* and *Conscience*, let them take their Fate! None can judge this Representation to be foreign to what you have advanced, if 'tis compared with what follows, that 'tis *absolutely necessary* to preserve and defend small Tithes. How *absolutely necessary*, my Lord? Doth the Happiness of Mankind, the Growth of Virtue and Knowledge, depend upon an oppressive Exactness in collecting of Tithes? Be the *Subsistence* of Vicars dependent upon them, yet, my Lord, *Christianity* may *subsist* without. If Improprations are the Patrimony of the Church, then of consequence the Legislature concerned in such Alienation, were guilty of notorious Sacrilege and High-Treason against the Clergy, in robbing them of their consecrated Dues. — But I forbear. — 'Tis enough that your Lordship disapproves of the Doctrines of the *Romish* Church as *unsound* and *heterodox*; yet it seems there is a deal of *Orthodoxy* in her Treasures. Permit me to enquire, my Lord, what kept the World so long in *awful Ignorance* and *Darkness*? Was it not the Patrimony of the Church? What has been the *Parent* of *Bigotry*, and *nursed Superstition* throughout many successive Ages? What has been the *Foundation* of *Priestcraft*, *Idolatry*, and *Error*? What has made *Light* *Darkness*, and *Good* *Evil*? All this *solemn Thing*, the Patrimony of the Church, my Lord. What has made *Liberty* *unfashionable*, and *Mobs* *venerable* and *sacred*? — Is it not the Patrimony of the Church, that gave Birth to all this, my Lord?

But

But may it please you to consider, how foreign those Instructions are to those delivered by Christ and his Apostles? and yet, notwithstanding all this, a Church without Patrimony, in your Lordship's Estimation, like a fair Lady without Fortune, loses all her Charms; and in both Cases alike, not to be wedded for her engaging Accomplishments, but for the sake of profuse Wealth and Dowry. — However admitting it *absolutely necessary* to preserve Tithes, yet I believe few will imagine it *absolutely necessary* to inculcate this upon the minds of the Clergy. Nay, my Lord, many think it *absolutely necessary* to have Laws enacted to restrain your *little ecclesiastical Pettifoggers* from carrying on litigious and scandalous Prosecutions. Will your Lordship recommend the Conduct of an *Apostate Angel*, to the Imitation of the sacred Priesthood, and call upon them to cast Men into * Prison? Are *Augmentation Offices*, my Lord, the great Charms of our Faith and Worship? Or are these the *Divinities in fashion*, and as such worshiped by a Set of Men, whose *distinguishing Character* is (for surely we may believe your Lordship) on all other Occasions, to expect Adoration paid to themselves †?

I shall make no Remarks on what is hinted by your Lordship relating to Church Donations. The Legislature has wisely check'd the Progress of all Priestly Juggling and Imposture from this Quarter, and put an end to the Church's being pampered with the Heritage of Oppressions! — But amongst all the curious Reflections that both your Lordship's Charges abound with, nothing surprizes me so much, as to see it asserted by a *Divine*,

* Rev. ii. 10.

† See 2 Charge, P. 54.

a *Bishop* of our Church †, that the Times are so *extremely bad*, that there is *scarce Honesty enough* left to save the Nation from *downright Ruin*. The highest Compliment I can bestow upon this Occasion, is, that you were not *in earnest* when you delivered this. However, let us examine into the matter. As the *spiritual Commissioners*, (I won't say of Trade, for that would be sinking them into a Level with the Governours of other Societies, amongst whom I hope *the Principles * of Honesty are common*) but as the *spiritual Commissioners* of Heaven claim our highest Regards, we'll begin our Remarks there. What will your Lordship represent the whole Body of the Clergy to be? What will become of the whole *Cavalry* of the Church, Archbishops, Bishops and Deans; Prebends, Archdeacons, Vicars, Curates, and Apparitors? Have they done nothing to promote the Interest of Virtue? Or have they corrupted the World, palm'd Superstition on Mankind for Religion, and Mimickry for Christian Worship? Are all their Pretensions to Piety only Priestcraft and Hypocrisy? And doth the Matter in Fact stand thus, that there is *little Honesty* amongst them? Is their Zeal for the Church, their *solemn Subscriptions* to its Articles, their listing themselves into its Service, only the Offspring of Self-Interest? What regard can Kings pay to their *Oaths*, the *Laity* to their *Preaching*, and the *World* to their *Function*, if their *distinguishing Character* be this, that there is *scarce any Honesty* amongst them? What are all the outward Appearances of Devotion, Fasting, and Prayer, by which our Church is eminently distinguished? Is there nothing in all this, my Lord,

but

† 1 Charge, P. 41.

* See 2 Charge, P. 58.

but a Trick of the Priests to get Money? Are they only devout out of *Knavery*, and do they worship the Almighty not for *Grace*, but *Gold*? If so, of what mighty Importance are *fulsome Panegyrics* on the Sanctity of national Churches? A *commissioned Priesthood* that doth not reform the World, is a *Disgrace* to Christianity, and an *Insult* upon common Sense. Whatever *solemn Cèats* are imposed upon the Public, and virtually confessed to be of no Service to the Country, 'tis a Blessing to have such Rogueries detected, and 'tis a Piece of Justice to punish the *Abettors* of them, as so many strolling Conjurers and Vagrants. A Church without *Honesty*, like a Prostitute without *Shame* or *Virtue*, may betray Innocence and seduce Multitudes into Ruin, but can never be useful to any State or Nation. However, these are the natural and just Consequences of the Principles laid down by your Lordship, that there is "scarce *Honesty* enough " in the Nation to save it from downright Ruin." 'Tis allowed, there will be *Knaves* and *Fools* in all Professions. However, I must differ from you, my Lord, and maintain that we have many excellent and learned Divines belonging to our Church, whose Characters and Accomplishments are as illustrious as their Stations. I could give a Catalogue, but I know it would offend your Lordship's Modesty to be inserted amongst them, and therefore shall decline the Task. — In the next Place, in what Views must the *English* Laity be painted? I must repeat the Question. Must the Majority of a *British House of Commons* be stigmatized as Men of no *Honesty*? Are the Guardians of our Liberties, the Gentry of the Nation, Enemies to Truth and Virtue? Are there not Thousands and ten Thousands in this Kingdom, in
lower

Lower Spheres of Life, who behave very worthily in their Stations? Yes, my Lord, we have Blowmen, that in their Capacity are as serviceable to their Country as Bishops? ----- I am apprized, my Lord, 'tis the *Fashion* to deem all those *Infidels* who can't see the Reasonableness of High-Churchmen's Opinions; yet I am so weak as to believe the Times are not so bad as your Lordship represents them. I can't pretend to form a Judgment what Character *that Part of Mankind* deserves, which your Lordship is most conversant with, but shall still maintain this, that there is more Honesty in the Nation now, than in former Ages, when *Ecclesiastics* were our *Rulers*, and when *Tyranny* was *licensed* from the Throne. However, I am sorry that a Person of your Lordship's Character and Reputation has the Misfortune, according to your own Account, to be acquainted with few **** but such as are — abandoned Miscreants and Villains.

I must confess, my Lord, when I have heard some *rigid Fanatics*, of different Denominations, pouring out their Spleen and Invectives against Nature; urging that their Iniquities were entailed upon them by their Fathers; and not only that they were *Knaves*, which perhaps none ever disputed, but that they were *Knaves* by *their very Extration*. It has given me a very mean Idea of the Abettors of such Principles and Notions. I can't conceive why such *dishonourable* and *low* Sentiments should be entertained of human Nature, unless it be that the Authors of them have conversed amongst the lowest Part of their Species; or otherwise are Persons of no Virtue or Character themselves. 'Tis natural enough to form an Opinion of others from those Dispositions that are most prevalent and commanding in ourselves.—It can't be imagin'd,

imagin'd, that this latter should be the Case as to your Lordship.

But, my Lord, as the hard Names of Infidels and Heretics have been oft awkwardly apply'd to discountenance free Enquiries into Truth, so many will judge, that 'tis no more than an artful Bugbear, to suggest that there is scarce any Honesty in the Nation. Your Lordship will not presume to deny that we have wise Governors and Rulers: The Laity no longer hug their Chains: They dare think for themselves, without soliciting Leave of the Clergy. But perhaps it might be your Lordship's Opinion, that 'tis owing to *want of Honesty*, that *Laymen* ever think at all. 'Tis their Duty not to puzzle themselves with Reason, but to obey their spiritual Guides, and implicitly submit to their Directions.

The Danger of the Church calls afresh for our Regards, * "the Tithe-Bill, and what is connected with it, the "Fate of the Christian Religion," should awaken our Fears, and alarm all our Passions.—'Tis well known that *tacking Bills* have been as fashionable as scandalous in the State, and now it seems something of the same Nature must be introduced into Religion. *The Tithe-Bill* and the *Fate of Christianity connected!* Wherein doth *Christianity* consist? Is it not in reverence to the Deity, in social Virtue and Goodness? and can't these subsist without *Tithes*, nay, without any *Priesthood* at all? In primitive Times there were no Stipends annexed to Preaching, and yet Christianity triumphed over *High-Church Priests* and *Heathenism*, and made a victorious Progress. But has it gain'd ground proportionable to the increase of Church-Wealth and Power? The very reverse, my Lord. When

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Christian

* Charge 1. p. 42.

Christian Priests became pampered with Pride and Luxury, and grew insolent in Tyranny, Religion starv'd, and Piety lost ground in Proportion. 'Tis observable, as the immortal *Milton* has expressed it ; " That so long as the
 " Church, in true imitation of Christ, can be content to
 " ride upon an Ass, carrying herself and her Government
 " along in a mean and simple Guise, she may be, as he
 " is, a Lion of the Tribe of *Judah*, and in her Humility,
 " all Men with loud Hosannahs will confess her
 " greatness ; but when, despising the mighty Operation
 " of the Spirit by the weak Things of this World, she
 " thinks to make herself bigger and more considerable,
 " by using the way of civil Force and Jurisdiction, as she
 " sits upon this Lion she changes into an Ass, and instead
 " of Hosannahs, every Man pelts her with Stones and
 " Dirt." And indeed, to be plain, my Lord, tho' Men
 of consecrated Character have the Privilege to say what
 they please, yet should Laymen ever represent the Church
 as *independent of all secular Authority*, they would be deem-
 ed *accomplished Asses*, were it not — that they are in
 danger of *losing their Ears* !

" * The *important Out-works* of our ecclesiastical Establishment, the *Corporation and Test-Acts*," next open to our View. I never fully discovered the Reason before, why our Church is always in Danger. In Danger it will be always, my Lord, unless fix'd upon a more solid Basis and Foundation. 'Tis an undutiful Reflection from a Son of the Church, that has been nursed with Tenderness in her Bosom, and shared in her choicest Blessings, to suggest that she can't maintain her Ground without invading the Rights of Mankind. Is the Authority of
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the Church to be supported not by dint of Reason, but by oppressive tyrannical Power? Mahometism and Popery will of course rival her in all her Glories. My Lord, 'tis beneath the Character of a wise Master-Builder to insinuate, that *Church Architecture* is never safe without such *political Scaffolds*, and Buttresses to erect and support it. Will your Lordship confess no Divinity but Power, and pay Homage to no God but that of Riches? Why so much Bustle then about the *Sacredness* of Church Rights? Your Lordship has cleared up the Matter. *Sampson's Riddle*, when applied to this, carries along with it no *Mystery* at all. Out of the *Eater* comes forth *Meat*, and out of the *Strong* comes forth *Sweetness*.

But, my Lord, are these *important Out-works* of the Establishment, of any Importance in recommending Virtue and Christian Sincerity? How preposterous would such a Declaration as this appear! — I solemnly commemorate the Sufferings of my Redeemer, with a View not to improve my Morals, but to be qualified for a Post — in the Church or Army. No Wonder, my Lord, if Infidels ridicule Christianity, when Churchmen themselves thus avowedly blaspheme one of its most solemn Institutions. 'Tis shocking to see such flagrant and scandalous Wickedness encouraged. But I have so great a Veneration for the Orthodox Sons of the Church, that I would not put such an Affront upon their Honesty, as to imagine that they are sincere, when they represent the receiving the Eucharist, as a Duty of great Solemnity and Importance. Did they *believe* this, they would at least rival the Piety of — your Lordship can tell whom, and *tremble* at such an infamous Prostitution of it, to serve ambitious and worldly Views. The Corporation and Test-Acts are

the *important Out-Works of the Establishment* in the same Sense as Racks, Inquisitions, the Doctrines of Infallibility, Penances, Pilgrimages, and Absolutions, are the *important Out-works* of another Communion. They are calculated to establish Craft, to give Sanction to Superstition, and raise up a Kingdom of tyrannical Priests upon the *Ruins of Christ's Church and Kingdom*.

I leave your Lordship to give a full Loose to your pathetic visionary Fears, in the succeeding Pages, concerning the Distress and Danger of the Church. Lord pity the miserable Creature that has lain under such bitter Anguish and Affliction. Restore Health, Ignorance, and Infallibility amongst all her Sons. Propagate Tyranny; establish Confusion in the Land. Let Liberty sicken, let Virtue die, and the Church will for ever live and reign in Peace. Let your Lordship say *Amen* to this, and let all good Churchmen bless you, and those of your Lordship's Principles, as the Saviour of their Church and Nation.

As * *Pamela's* Address to an Heathen Deity, was canonized by the Adoption of the *Royal Martyr*; so I make no question, if this Prayer should be adopted by your Lordship, but that it would be counted Orthodox, not only by all your Friends, but likewise by all the *professed Enemies* to his present Majesty's Government and Administration. To shew with what Propriety it may be used by you, I shall transcribe at length a few Passages that contain a lively Image of your Lordship's Zeal for the Church †.

“ At

* *A Prayer used by an imaginary Lady, in Sir P. S. Arcadia, and used by King C. as his own, in the famous Eikon Basilike.*

† Charge 1. p. 41.

“ At so critical a Juncture, when common Christianity
 “ is treated with an avowed Contempt and open Pro-
 “ phaneness; when an undisguised Immorality prevails
 “ so very generally; when there is scarce Honesty
 “ enough left to save the Nation from downright Ruin;
 “ when, with regard to the established Church in
 “ particular, the royal Supremacy is protestedly exposed
 “ as inconsistent with the Rights of Conscience, even
 “ that Supremacy, which was the Ground-work of the
 “ Reformation amongst us from Popery, which was ac-
 “ knowledged and sworn to by the old *Puritans* them-
 “ selves, tho’ now inconsistently enough disowned and
 “ condemned in the new History and Vindication of
 “ them and their Principles; and that too, after a To-
 “ leration had been allowed to the present Dissenters,
 “ which was not to the *Puritans*; when so destructive
 “ an Attempt has been made on the legal Maintenance
 “ of the Clergy, as the late Tithe-Bill, and consequently
 “ on the Subsistence of the Priesthood, and what is con-
 “ nected with it, I mean, the Fate of the Christian Re-
 “ ligion amongst us; when, an Attack has been so
 “ lately made on the important Out-works of our ec-
 “ clesiastical Establishment, the Corporation and Test-
 “ Acts, with the greatest Insolence towards the esta-
 “ blished Church, and most undutiful Menaces of the
 “ civil Government, in the controversial Pamphlets on
 “ that Subject; when under the solemn Pretence of re-
 “ forming the Abuses of the ecclesiastical Courts, all e-
 “ piscopal Authority has so lately been well-nigh under-
 “ mined, or rather cut up by the Roots, in that Scheme
 “ of Reformation, as it was originally formed: And if
 “ that Order had been rendered useless, as no doubt it
 “ would

“ would have been, though when stripp’d of all Autho-
 “ rity, it is natural to infer, that the Revenues of it
 “ would have been soon thought useless too, to Men
 “ depriv’d of all real Authority; and that therefore the
 “ Order itself, in result of Things, might have been
 “ considered as superfluous, and perhaps, in due Time,
 “ thought fit to be abolished as insignificant: When,
 “ again, Churches themselves, the great Instruments of
 “ preserving some Sense of Religion among us, have
 “ lately been put in such a Method of Repairs, as pro-
 “ bably would have ended in the irretrievable Ruin of
 “ the greater Part of them in no long Period of Time:
 “ When, likewise, the Correction of Abuses of Matri-
 “ monial Licences is well known to have been laboured
 “ in so absurd a Manner, as to have permitted the Mar-
 “ riage of Minors of each Sex, without the Consent of
 “ their Parents or Guardians; tho’ the late pretended
 “ Reformation of ecclesiastical Jurisdiction, was origi-
 “ nally founded on an irregular Marriage, and an ab-
 “ surd Licence: When, once more, to compleat so bad
 “ a Prospect, the proposed Reformation of episcopal Ju-
 “ risdiction, has derived its Origin from some Persons
 “ that have professed no small Zeal for the Church of
 “ *England*, but who have not disdained to copy after the
 “ avowed Adversaries of the Church, in the Beginning
 “ of the Times of Confusion: When these melancholly
 “ Circumstances, I say, have so lately concurred, (the
 “ Consequences of which, are not perhaps, so generally
 “ understood by the parochial Clergy, in Parts remote
 “ from the great Scene of Business, as they ought to be)
 “ it is natural to infer from the whole, that our Zeal for
 “ the established Church, ought to bear a just Proporti-
 “ on

“ on to the Danger of its present Situation ; as likewise,
 “ that it ought to be suitable to our Knowledge of its
 “ Constitution, in consequence of the most diligent En-
 “ quiries into the Grounds and Foundation of it. If
 “ these are not proper Occasions for Zeal for our ec-
 “ clesiastical Constitution, it is not easy to assign Cir-
 “ cumstances that may justly demand it.”

Surely, my Lord, *Cain's Curse*, has been entailed upon the Church in these latter Ages.—Every one that finds me will *slay* me.—I'll not pretend to say, that 'tis for the same Reason, because it delights in Bloodshed and lordly lawless Jurisdiction, where it has no Right to exert any Authority at all. But, my Lord, it may be neither uninstruative nor unentertaining, to take a View how this *ecclesiastical Shuttle-cock*, the Danger of the Church has been play'd about on different and repeated Occasions. The Danger of the Church was warmly urged to bring the glorious Revolution into Disgrace ; the Danger of the Church was pleaded against the Act of Toleration, for weak and scrupulous Consciences.—The Danger of the Church was likewise the Foundation of the Schism-Bill ; the Danger of the Church betrayed the brave *Catalans*, and patched up the scandalous Peace of *Utrecht*. — The Danger of the Church was at the Head of the *Presbon* Rebellion ; and the Danger of this tottering unwieldy Fabric has nurs'd all the rude Insolencies offered to his present Majesty's Government, whom may God long preserve. About the thirtieth of *January* the Church is yearly in more imminent Danger, as has been observed by Sir *Richard Steele*, in his incomparable *Letter to the Pope* ; a *Treatise* I would recommend to the frequent and diligent Perusal of your Lordship. But one
 would

would think, from the Continuance of that *Anniversary*, that God Almighty pays but small Regards to the Cries and Prayers of the Church, and that the Priests, whatever Interest they may have on Earth, have but little in Heaven; insomuch that they have been praying near a hundred Years, for the forgiveness of one Sin, and yet by God, as well as Men, 'tis unforgiven still; for solemn *Party Rage*, and *Party Prayers*, are yet annually observed on the Occasion.

In the Year 1705, the Complaints of the Danger of the Church spread abroad to distract the Kingdom with unreasonable and groundless Distrusts and Jealousies, incur'd a severe Censure from the Legislature of the Nation, and "it was resolved, by the Lords Spiritual and Temporal, and Commons in Parliament assembled, That the Church of *England*, as by Laws established, which was rescued from the extremest Danger, by King *William* the Third, of glorious Memory, is now, by God's Blessing, under the happy Reign of her present Majesty, in a most safe and flourishing Condition; and that whosoever goes about to suggest the Church is in Danger under her Majesty's Admiration, is an Enemy to the Queen, the Church, and the Kingdom." — You dare not suggest, my Lord, but that our present gracious Sovereign, is as cordial and sincere a Friend to the Church as the late Queen *Anne*. Should your Lordship's Outcries therefore, of the Church's Danger, be deemed worthy of Parliamentary Notice, must you not expect in Parliamentary Language, to be marked out as an *Enemy* to his Majesty, the Church, and the Kingdom? Would you not be attainted with *propagating* Faction, and *promoting* unreasonable and groundless Distrusts and Jealousies

Jealousies among the King's liege Subjects? Is this the Commission, my Lord, that you have been entrusted with from Heaven? Or this the *distinguishing Character* which is your boasted Claim? If so, let it be despised, let it be unenvied, but let it never be imitated by any true Protestants, or any sincere Lovers of their Country. According to your Lordship, 'tis dangerous to attempt any further Reforms in the Church, tho' you acknowledge such Reforms are wanting. You allow there are lesser Deficiencies in our ecclesiastical Constitution, and yet the remedying of these ought not to be attempted. Such inconsistent, innovating Schemes can never do Honour to Christianity; and tho' they may take with the besotted Part of the Nation, such as are Enthusiasts for Craft and Power, yet they'll meet with a juster Fate from all Men of sound Reason and sober Understandings.

I find it is asserted by your Lordship, "that the *professed Friends* of the Church, are entering into a Conspiracy against it." I can't appropriate the Honour of this Remark, solely to your Lordship. — I have oft heard as much from a *tumultuous Rabble* at Country Elections. "Some Persons that have professed no small Zeal for the Church of *England*, have not disdained to copy after the *avowed Adversaries* of the Church, in the Beginning of the times of Confusion."

Who were those *avowed Adversaries*, my Lord? *Hampden* and other illustrious Patriots, whose Names will engage a grateful Réverence, when little Pamphleteers, that deal about *common place* Rage and Invektive, will be either despised or forgotten. 'Tis said by your Lord-

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ship,

ship, "foreign Protestants are not to be molested, but
 "our Dissenting Protestants" at home, demand a very
 "different Conduct." That is, according to your
 Lordship, as we differ from them in our Notions concern-
 ing the *Importance* of Ceremonies, and the *Piety* of Im-
 positions, so neither ought we to be united with them in
 an amicable Intercourse, and charitable Sentiments as to
 other Matters. Let our Charity towards them extend
 no further than we are directed by Self-interest and Ad-
 vantage. Let them be painted as so many Monsters in
 Nature. Represent them in the same Views as *Infidels*
 do High-Churchmen, a *Pack of Knaves* and *Enthusiasts*.
 But, † in *Point of Prudence*, says your Lordship, let us
 not give any just Suspicion of our Disgust to the legal
 Toleration of them. In *Point of Prudence*, is this the
 highest Pitch of your Lordship's Charity and Religion?
 Are your Lordship's *Regards for Christianity asleep*? Or
 are the *divine Rights* of Tithes and Episcopacy, the *only*
Essentials of your Lordship's Faith? In *Point of Pru-*
dence, we are not to appear open Advocates for Persecu-
 tion. — *The Times* won't bear this. — The Church is
sick and in Danger, for we have a Protestant Prince on
 the Throne, who will not be *jockey'd* by *Ecclesiastics* out
 of the Affections and Liberties of his Subjects. — In *Point*
of Prudence, we must sit easy under these *melancholy* Cir-
 cumstances, and not attempt to crush those whom the
Legislature believes to be our *Fellow-Creatures*. But, my
 Lord, it requires no great Degree of Saintship to prophe-
 sy, what would be their *Fate*, were it left to your Lord
 ship's *charitable Decision*. Were it *prudential*, you would
 readily

* Charge 1. p. 46.

† Ibid.

readily concur in the good Work of *curfing* and *dra-*
gooning these *Heretics* into their right Minds. Were it
prudential, the Act de *Hæretico comburendo* should be
publicly defended, and *Smithfield Flames* should never
sleep or die. I would gladly be informed, whether *Pru-*
dentials constitute the Whole of your Lordship's Reli-
gion? Whether our *Loyalty*, like our *Charity*, is to be
carried on in *Point of Prudence*, my Lord? Whether it
be not in *Point of Prudence* only, that you swear *Allegi-*
ance to the King, and acknowledge the *Royal Supremacy*.
— I would likewise submit it to your Lordship's judici-
ous Determination, whether *Points of Virtue*, of *Honesty*,
of *Conscience*, ought to pay Homage to *points of Prudence*,
or not? But perhaps your Lordship may not think it a
point of Prudence, to give a determinate Answer to this.
In *point of Prudence*, “ we are not to give any just Sus-
“ picions, that we envy or grudge them that Indulgence
“ allowed them, of worshipping God after their own
“ Manner, and of enjoying without Disturbance, the
“ Dictates of their own Consciences.” I find, my Lord,
our Dissenting Protestants are just as much indebted to
your Lordship, as good Christians are to him whose
distinguishing Character is, that he seeks whom he may
devour. They are in no Danger from him, because—
he is not in a Capacity to hurt or destroy them. In
point of Prudence, we are not to hang or burn them for
saying their Prayers, tho' our *Affiduity* in collecting
Church-Tithes, should allow us no Time to pray ourselves.
But if they decry Establishments, were it in our Power,
Vengeance and Blood should pursue them! Let the
Sword be girt on, and *sheath* it in their Gore and Bowels!
These are the natural Consequences of your Lordship's
Zeal.

But,

But, it seems, " they are so fond of Power, or Posts of Authority, as to labour at breaking down the Fences of the established Church, and thereby place themselves on a Level with the national Establishment, on Occasion of merely secular Matters that are confessedly foreign to our religious Pretensions *". How can Christianity suffer, if those Fences were broke down, that your Lordship acknowledges to be of no Importance to Religion? But, it seems, Lust after Power and Posts of Authority, tho' foreign to *religious Pretensions*, yet are so far from being *foreign*, that they are *essential* to the Character of a good Churchman.

Tho' weak *Fanatics* may discover an avowed Contempt of secular matters, when they stand in competition with their Duty, yet I am still willing to believe, that you will not admit secular Matters to be foreign to *your Lordship's religious Pretensions*. The Reader will agree with me, when he reflects on what you have asserted on *Tithe-Bills* and the *Fate of Christianity* being immediately and necessarily connected. According to this, the Property of the Almighty ought to be transferr'd to his *Vicerents*; the *Earth*, and the *Fullness thereof*, should be no longer the *Lord's*, but the *Clergy's*.

How far the Government " has exerted itself in quashing the *Tithe-Bill* and *Corporation* and *Test-Acts*," is none of my Business to consider. If in fact it be so, I presume, my Lord, they don't think themselves much obliged to you for the Discovery; and perhaps they would not, in *point of Prudence*, trust your Lordship with a *Secret*, so soon as a *Translation*.

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“ Our Zeal for the Constitution of the national Church, ought to be accompanied with Charity towards those who unhappily dissent from it :” Yes, in point of Prudence, my Lord. I shall not enter into the Reason that obliged your Lordship to take notice of the Innovation complained of in your Diocese, with reference to the Burial of the baptized Children of Protestant Dissenters * ; nor shall I, at this time, take upon me to enquire, whether Baptism was intended as a standing Dispensation in the Christian Church, or was to be of temporary Duration. This is obvious to all, that the Commission given the Apostles to baptize, extended no farther than to themselves. *I’ll be with you to the end of the World.* Will any one pretend that God Almighty has always been with the Priesthood, or that he has vouchsafed his Attendance upon a *corrupt, tyrannical Clergy* ? This is certain, my Lord, that *Baptism* has oft been represented more like a Charm, than a rational, useful Institution. Some time ago, an Orthodox Divine, in your Lordship’s Diocese too, administering private Baptism to an Infant, the Water was brought in a wooden Bowl. The Ceremony being concluded, the *Reverend Enthusiast* took occasion to address the Parent in the following manner : Sir, You are to understand, this Bowl has been *consecrated* by virtue of my *Priestly Authority and Function*. It would be *Sacrilege* to defile it for any vulgar Use and Service, and therefore, by way of Prevention, I take the *Liberty* to burn it. Accordingly he disposed of the *wooden Idol*, and warm’d himself by the Fire his Zeal had kindled. I presume, my Lord, had it been a silver Bowl, he would have acted with a still greater

greater holy Caution, and to preserve it from Pollution, would have taken the liberty to have *appropriated* it to *himself*, as a sacred Treasure appertaining to the Church. — I mention this, in *Honour* of your Lordship, to shew that the Zeal you recommed for the Church, has not not been lost upon your Clergy.

Having considered many Specimens of your Lordship's Zeal, we are now arrived at *one* Instance of your Charity. 'Tis granted by you, that baptized Dissenters are — Christians. But what are we to understand by their being Christians at large? Are they possessed of more generous, catholic Principles, or a more benevolent Character than those who belong to our Church and Communion? Or doth your Lordship mean, that they are the Dross of Nature, and the Refuse of the World. I promise myself to see this explained by your Lordship, in a Key to your Charge whenever the World is favoured with a second Edition of it. You have entered into some Particulars, to contribute to set scrupulous Clergymen right. But this is to be effected in a more compendious way, than by dint of Reasoning and Persuasion; a *Scarfs*, a *Ring*, and a *Funeral Sermon*, is an approved and infallible Remedy, my Lord, to remove the Scruples of all *conscientious Vicars, Curates, or Bishops*, concerning the lawfulness of burying Protestant Dissenters in consecrated Clay. I flatter myself, that this Prescription will not fail of *your Lordship's* favourable Recommendation.

I have the Pleasure to agree with you, my Lord, that all Encomiums on our ecclesiastical Constitution, are vain and insignificant Things, unless we shew the great Advantage of it in the Influence it has on our Lives and Conversations. It doth not necessarily follow, that the

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Sons of the Church are *Heirs* of Heaven, because they inherit a great Part of the *Wealth* and *Power* of the Nation. Zeal for a Hierarchy, is not always attended with common Honesty, much less is it an infallible Token of divine Grace. Nor doth it follow, that because our Names are enrolled in the Church Register, that therefore they are writ in the Book of Life. Your Lordship well knows that consecrated Bricks, Clay, and Timber have been the *Idol-Divinities* of modern Times. Episcopal Benedictions have made Stocks and Stones as wise and holy, as those who bestowed the Blessing upon them. A religious Reverence has been paid to Beings that have neither Eyes to see, Ears to hear, nor Hearts to conceive; and not only they who *worship*, but they who *caponized* them, have been like unto them, and so is every one that *trusteth* in them. But, my Lord, I would gladly be informed, whether the beauty of Holiness can consist in Things that have neither Beauty nor Holiness in them. As it is the People that constitutes the Church, so 'tis a good People that makes a good Church, a People orthodox in their Lives, that makes an orthodox Church; tho' a low, sottish profligate Deportment is an essential Characteristic of an infallible Church; and whilst the glorious Pillars of it are sober enough to stand upon their own Limbs, their Church will be in Danger of falling. Where such a Spirit prevails, Christianity must languish under its malignant and baneful Influence. We may as soon expect the Devil to turn Moralist, or a Miser to be charitable and honest, as hope that a Priesthood should reform the World, that are themselves professed Enemies to the Principles of Liberty and Reformation. The most elevated Pretensions to Sanctity,

unless

unless adorned by a suitable Conduct, like the Charms of a common Prostitute, lose all their Beauty and Force.

Rather, therefore, my Lord, than *consecrate* Tyranny with an *Air of Devotion*; rather than adopt *unchristian* Usurpations into our excellent Church; rather than *metamorphose* the Clergy into Harpies, exert your Zeal in recommending moral Virtue, Benevolence and Charity, to their Choice and Esteem. Let the Language of the Pulpit be Peace and Truth. Set an Example before your Brethren, first, to preach, and next of all, to preach not themselves, but — Christ Jesus. Convince them, my Lord, that it will give a greater *Dignity* to their Character, to be Ministers of Righteousness, than to be the *Pimps* of a Faction, the *Lacqueys* of Infallibility, and the *Promoters* of Strife and Wrath. But your Lordship is no Friend to *Innovations* in the Church, and therefore possibly may reject all this.

Many have been deemed Enemies to the Church, for no other Reason, in the Opinion of fallible Men, than their Attachment to uncorrupt Christianity; and Infidels have thought, that more have incur'd the Censure of *ecclesiastical Damnation* for their Honesty, than for want of Grace. 'Tis *possible*, nay, 'tis *common* to be a good Churchman, without ever attending the Services of the Church at all; and yet an *Apostate* from the Church, has been counted a more dreadful Hydra, than an *Apostate* from Grace and Goodness. I am led to these Reflections, by what your Lordship observes, that your Adversaries, that is, as you have explained yourself, those who dissent from us, are gone off from that *outward Appearance* of Sanctity, and Severity of Morals, with which those of their Party first set out, and *varnish'd* over the Cause

Cause of *Puritanism*, and the sublequent Separation. If this Remark shews any thing, besides Weakness and Malice, it must be this, — that an *outward Appearance* of Sanctity, a *mere Varnish* of Piety, is all that your Lordship thinks necessary to recommend to your Clergy. But, my Lord, doth it not betray the most accomplished Partiality, that that Severity of Morals should, on all former Occasions, be represented by Men of your Lordship's Principles, as Fanaticism and Enthusiasm, and that the Refinements of that Party should now be arraigned as, proceeding from want of Zeal.

I must not forget to take Notice of your Lordship's charitable Disposition, in treating all those as *your Adversaries*, who entertain any Notions different from those which are established. Instead of saying we are Brethren, why should we fall out by the way? 'tis thought proper to kindle Men's Passions against them, and make them *easier Sacrifices* to the Zeal and Devotion of a Mob. But, my Lord, why are they counted Adversaries? Do they hate Bishops? — No, they wish we had many more that — would be wise, faithful and honest. Do they declare against Christianity? — No, they confess the Bible to be the only infallible Rule and Standard! Do they decry a Ministry in the Church? — No, they oppose only those who would lord it over God's Heritage, and claim Dominion over their Faith. Do their Clergy swear Allegiance to the King, and as under God, the *supreme Ruler of the Church*; and yet place themselves on a Level with the *civil Constitution* itself; nay, independent of all secular Authority? — No, they have appeared hearty Friends to the Protestant Government and Succession, without Equivocation, and without

Reserve ; and, which is more, without any Prospect of raising themselves to any Episcopal Dignities or Honours ! Can these be your Reasons, why they are treated as your Adversaries, my Lord ? I leave your Lordship to determine this. —

I pass by your Complaints of the ill Morals and Infidelity of the Age, as having been already considered, and proceed to consider the Characters you attribute to the Clergy *. — They are Christ's Ambassadors. —

'Tis with Pleasure I express the high Veneration I owe to worthy and learned Clergymen, such as appear to be Persons of Candor, Knowledge and Integrity ; and such there be, who are an Ornament to human Nature. But in general, are not those who profess themselves Ministers of the Christian Dispensation, subject to like Passions with others ; as covetous, as tyrannical, as immoral, and as ignorant as others ? Are these Christ's Ambassadors ? As, for my Part, I entertain a higher Notion of the Author of the Christian Religion, than to believe that he would intrust either Fools or Knaves with a solemn Embassy and Commission, not to mention that those whom your Lordship represents as the *Ambassadors of Christ*, and consequently of *Love and Peace*, have frequently been the *Promoters of Discord*, and the *Heralds of Wrath and Destruction*. Are they Watchmen ? — Let them watch over *Souls* as well as *Tithes* ! And let them pray not for Wealth, which is a Blessing they enjoy in common with the rest of Mankind, but for Truth and Grace ! Are they *Shepherds* ? — Let them *feed* as well as *sheer* their Flocks, and let them not turn a House of Prayer into

* Charge 1. p. 55.

into a Den of Thieves, and gull Men of their Fortunes and Understandings together! Have they spiritual Powers that are in *their own nature distinct from, and independent of*, all civil Authority? — Let them produce their Credentials! Who would have imagined *Hicks, Atterbury, Sacheverel, and Woolston*, to have been the Commissioners of Heaven? But perhaps the last forfeited his *Commission*, by writing against your Lordship; by declaring, that he loved and honoured the whole Royal Family, and that he prayed for them *without pay*; which, if we may believe an *Infidel*, is more than any B----p in the Kingdom doth.

It seems, they are likewise the * *Successors of the Apostles*; — some have thought them to be an illegitimate Brood, that have no Traces of their pretended Fathers Features; and tho' I can't say they work for their Livelihood, yet like many more of their Fraternity, they are obliged to the Parish for a Maintenance; or otherwise obtain *Pensions* for keeping out of it, and residing any where but — where their Duty calls them.

However, I must not omit transcribing a few Paragraphs which have been already referr'd to, that may give further Light into this matter. ----- “ * Agreeable
“ to the spiritual Commission, we have received from
“ our great Master himself, by the Succession of his ap-
“ pointed Church-Officers, in so many Ages, and by vin-
“ dicating, on all proper Occasions, those spiritual Powers
“ that have been so derived, as in their own Nature
“ distinct from, and independent of, secular Authority.
“ These we find are maligned by Persons that either have
“ no

" no just Sense of any Religion, or that have no Pretence
 " to those Powers by Succession, nor indeed by any thing
 " but an ill-founded, and frequently an *enthusiastical*
 " Call; and therefore no wonder they are so exasperated
 " against us, when we *refuse* to give up our *distinguishing*
 " Character, and sink ourselves into a Level with them.
 " The *sceptical Writers* on this Subject, pretend that
 " we have derived our spiritual Commission thro' the
 " *impure Canal*, as they Call it, of the Church of Rome,
 " and therefore betray a strong Disposition to invalidate
 " our Orders." I would gladly be informed, my Lord,
 what these Rights of Succession are founded upon. ----
 I doubt it will appear to be according to Firebrand Tar-
 tuffe's Account of the matter, the Instrument of their
 Power being thrown by *Phaeton* ** -----

I have known a *Cobler*, may it please your Lordship,
 that could not earn Bread by his Trade, yet has been
 dubb'd a Priest in our Church establish'd; and to do
 him Justice, he *cobled Divinity* as wretchedly as *old*
Shops. Was this your Reverend Brother, my Lord,
 within the Line of Succession? If not, I suspect there
 will be many more upon an equal Footing. But allow-
 ing these *spiritual Claimants* their Pretensions, yet what
 do they succeed the Apostles in? It may be said, — in
 their *Unacquaintance* with human Learning; but 'tis
 hoped none will pretend that they succeed them in the
 Gifts of the Spirit. They succeed likewise, in what the
Apostles never had, — some Hundreds or Thousands a
 Year.

** *Into the Sea the Water has so damag'd it,
 That none but Priests could ever read it since.*

PASQUIN.

Year. They succeed the Apostles too in *those very Things* which *they honestly* rejected, — lordly Pride and prelatical Jurisdiction. When *Paul* and *Barnabas* were represented as Gods, that came down in the Likeness of Men, they expressed a generous Indignation at the mistaken Homage that was paid them. But their *Successors*, it seems, assume the *Image of Gods*, and refuse to give up this *distinguishing Character*, so as to sink themselves into a Level with Men. They must be sceptical with a Witness, my Lord, who dare presume to call the *Church of Rome*, that *holy infallible Mother*, an impure Canal, thro' which you derive your Commission? A Church impure that abounds with *pure, unsophisticated Wines and Gold!* These *sceptical Writers* are a *Tribe of crazy Enthusiasts*. 'Tis an *impure Canal*, as they call it, but *your Lordship* knows better Things.

Thus, my Lord, as far as comported with my Design, have I examin'd the most remarkable Particulars in your *two Charges to your Clergy*. My View has been to do Honour to *Christianity*, and as far as is *consistent therewith* to your *Lordship*. What has been advanced, proceeds from the most sacred Regards to Liberty, to Virtue, and to Mankind. If, my Lord, you should think it necessary to have some Animadversions upon what is written, the Author begs leave to inform you, that he'll be always ready to hear what is offer'd by Men of *distinguishing Character*; but shall think himself above taking Notice of any *hired Miscellanists*, that *retail* Stupidity and Scandal. Wishing your Lordship a *happy and speedy Translation* in this World, I don't mean *to the next*, I have only to add, that if convinc'd of any Mistakes in
what

(78)

what I have advanced, believe me, my Lord, I shall publickly retract, and as publickly subscribe myself, the very Reverse of Ecclesiastical Subscribers, sincerely, and without Pay,

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Most dutiful Son and Servant,

In the Bonds of Uninterrupted

Succession and Infallibility,

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